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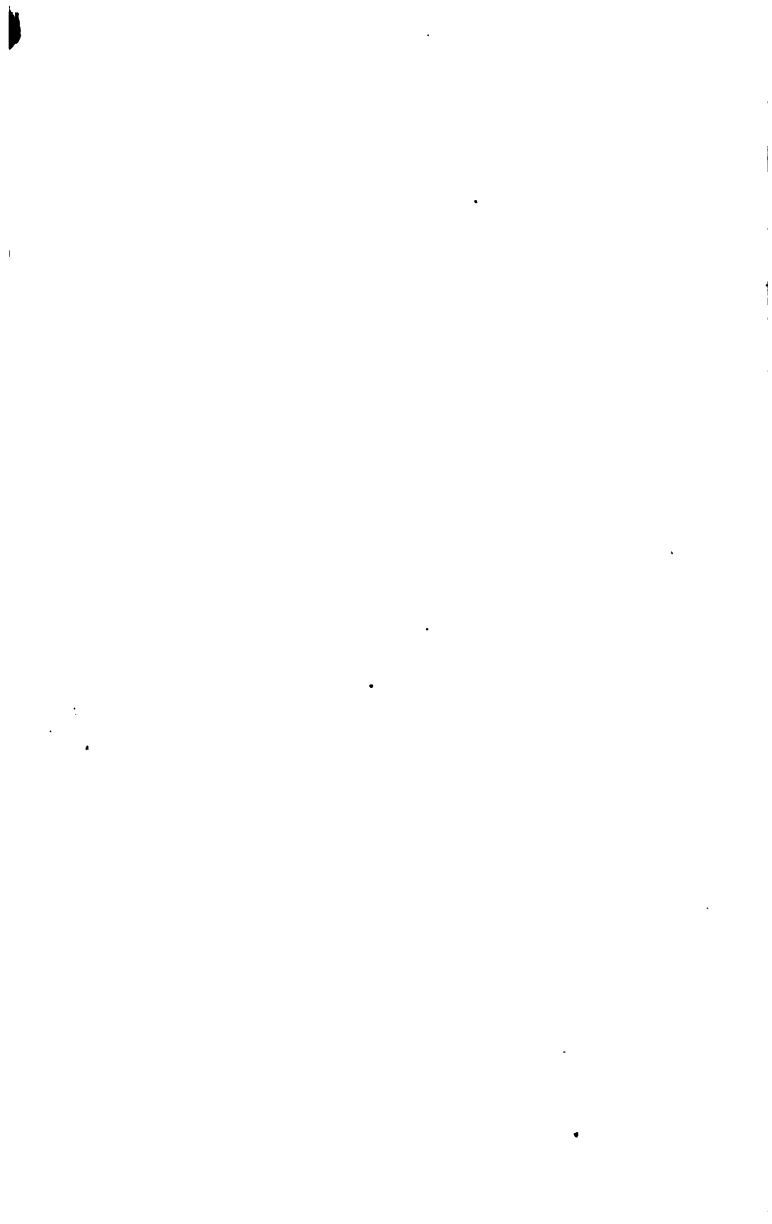
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SCRIPTURE TRUTHS

IN VERSE.



SCRIPTURE TRUTHS

IN VERSE,

FOR THE USE OF THE YOUNG;

BEING

AN ATTEMPT TO EXHIBIT, IN EASY DESCRIPTIVE POETRY, SOME
OF THE ALL-IMPORTANT LESSONS CONTAINED IN
THE OLD TESTAMENT SCRIPTURES.

In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—*Ec. xi. 6.*

So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.—*1 Cor. iii. 7.*

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SAMUEL BAGSTER AND SONS,

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M.DCCC.XLIV.



PREFACE.

"I VERSIFY THE TRUTH, NOT POETISE."

THE writer of these poems deems it necessary to accompany them with a few words, to explain the reason of their appearance.

Having for many years engaged herself in the spiritual instruction of the young, she has had opportunities of observing the effect of various modes of imparting divine knowledge to them; and has been struck with the adaptation of poetry to fix the truth on the youthful mind; with this conviction she has greatly regretted that there was no volume of hymns to be procured, (as far as her knowledge extended,) written simply on Scripture. The dread of putting experimental truth in the lips of those who never felt

its power, has often deterred her from the use of the many hymn books within her reach. To supply this deficiency, she was induced to attempt the task herself, and has proceeded in the accomplishment of it some way through the Scriptures in chronological order : a part of which is now presented to the public.

Having written these verses, therefore, solely with the view of instructing the young, and in the hope of assisting some fellow-worker, whether parent or teacher, she would now commend the present portion to Him, who alone can make them a blessing, and who condescends to use the weakest instrumentality, to show, that “the excellency of the power is of GOD, and not of man.”

January 1, 1844.

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THE POEMS.



SCRIPTURE TRUTHS.

C R E A T I O N .

GENESIS I.—II.

WHEN this vast world was made by God,
He formed it only with His word.
His moving Spirit did prepare,
The first beginning which was there,
And fashioned it with nicest skill
According to His sovereign will.
“Let there be light!” Jehovah said,
And light around the world was shed;—
When God beheld the living flood,
He called it day, and owned it good;
Divided darkness from the light,
And this same darkness He called night.

10

So, morning light and evening shade
Succeeding it, the first day made.

Next, lifting up some waters high,
He formed the blue expanse of sky;

Whence clouds and vapours, rain and snow,
Refresh the arid earth below.

Then morning light and evening shade,
The second day, in circuit made.

20

And God said, "Let the waters be
"Gathered together, and called sea;"—
Straight, at His word, they onward roll,
And congregate from pole to pole ;
The dry land rises at His word,
And God pronounces both are good :—
Then calls it earth, and bids it bring
In plenty forth, each growing thing ;
Carpets its plains, and makes it yield
Fruit trees, and herbs, all bearing seed ;
Within each plant, a germ secures,
And a successive crop insures ;
Filled it with every kind of food,
And then pronounced it "very good."

30

And morning light and evening shade,
Succeeding each, the third day made.

And then, to rule the day and night,
He gathered up the new-made light,
And placed it in the blazing sun,
And bid the seasons onward run ;
The moon, He made to rule the night,
The sun, to give the greater light,

40

And all the shining stars, on high,
Which sparkle in the midnight sky :—
As He arranged, the order stood,
For perfect Wisdom called it good !

Thus, sun and moon, with twilight shade,
Succeeding each, the fourth day made.

Then in the waters wide and deep,
He made the fish, to swim and leap ;
Furnished their slippery sides with scales,
Or gave them strength in fins and tails,
To guide their way, as each avails ;
Shooting like lightning made some go,
Or fixed to rocks, bid others grow,
Some clad in shells, designed to creep
In ocean's depths, on sand beneath ;
The various fishes, great and small,
And giant whales, God made them all,
Arranged the watery world below,
And taught them each their home to know ;
Gave beauty, tint, or strength, or grace,
Befitting each its proper place,
And left the impress of His hand,
For man, to read and understand.

So in the firmament on high,
He formed the winged fowl to fly ;
The eagle, vulture, hawk and crane,
Or ostrich sweeping o'er the plain ;
The tiny humming-bird He made,
And with its gorgeous tints arrayed

50

60

70

The graceful peacock, to unfold
Its glittering tail of burnished gold;
Or where these beauties were denied,
Still sweeter gifts His hand supplied;
The blackbird, nightingale, and thrush,
Warbling their joy from every bush,
First broke earth's silence with their song,
Whose echoing woods the strain prolong,
Till charming e'en their Maker's ear,
He called them good, and blessed them there;
Bid them increase and multiply,
And fill the water, earth, and sky,
That round the world they each might raise
A monument, to speak His praise,
Till every echo should repeat
Their Maker's love, in strains as sweet.

80

Then morning light and evening shade,
Succeeding each, the fifth day made.

Next, from the richly teeming earth,
Beasts of all kinds received their birth,
And creeping things, and insects small,
All things that walk, or run, or crawl—
He tinged the leopard's spotted hide,
He smoothed the courser's polished side,
He clad with coat of mail, or hair,
For every climate to prepare,
And suited each with finished grace
To take and hold its proper place;

90

The humble mole He formed, as well
As the sweet bounding gay gazelle ;
Nor can the elephant display
More of his Maker's skill than they—
For, whether we are downward led,
To search for proof, in ocean's bed,
Or upward glance our eager eye,
To seek an answer in the sky,
From beast, or insect, fish or bird,
One universal strain is heard,
Their forms, their instincts, homes and food,
Confirm the word, that "all is *good*."—

100

110

And was this all ? did God declare
His work was done, and finished there ?
Oh no, for though He made the sky,
And placed the starry lights on high,
Made fishes, birds, and beasts, and worms,
Of various size, and various forms,
This was not all His wondrous plan,
His last great work was forming man ;—
How glorious man ! when *he* was made,
"Let us make man," Jehovah said—
In God's own image he was framed,
And Adam, by his Maker named ;
And though it was of naught but dust,
That God created him at first,
The glory was—man was designed
To take the impress of God's mind ;
So when the dust to flesh was changed,
Each various part for use arranged,

120

The head, the hands, the heart all made,
Yet motionless the body laid, 130
Prepared to aid the active will—
All perfect—but the form was still.—
Then God breathed in a living soul,
Gave him o'er all His works control,
Made him upright, and placed him here,
The image of his God to bear.

Thus clad in glory, man first stood,
The chief of all the works of God,
And beasts, and birds, and all things came,
Just as *he* gave, to take their name. 140

Now man as yet, was all alone,
For him a helpmate there was none ;
But God declared it was not meet
To leave the man but half complete,
So to fill up His perfect plan,
He formed the woman from the man ;
For this, He caused a wondrous sleep
Over his drowsy eyes to creep,
And took a rib, and closed again
The flesh, without his feeling pain, 150
And of this rib, He formed to life,
Adam's companion, friend, and wife,
Blessed them, and pointed out their food,
And then pronounced them " very good."

So morning light, and evening shade,
Succeeding each, the sixth day made.

Then God did rest.—Does this suppose
That work had made *Him* need repose ?

No, it was rest in the survey

Of all His works, that seventh day !

160

When the glad earth awoke that morn,
And darkness rolled away at dawn,
The morning stars together sang,
And praise throughout creation rang ;
All things were bright, all things were new,
Fresh from the model Wisdom drew,
And for the first time came to greet
Their Maker's smile in form complete.

HE rested in them—'tis enough

To fill the glowing picture up !

170

HE rested in them—this the praise

That speaks the wonder of his ways !

And what must man that day have been

When God could take *His rest* in him !

174

[*Lines 1 and 2*] Heb. 11. 3 - 2 Pe. 3. 5 - Col. 1. 13..19 - Ps. 33. 6 - 148. 8 - 136. 3 - John 1. 1..4 - Heb. 1. 3 - 2 Pe. 3. 5, 7 - Je. 51. 15. — [*Lines 3 to 6*] Job 26. 13 - Ps. 104. 30 - Ez. 37. 1..14 - Is. 43. 13. — [*Lines 10 to 13*] Ps. 74. 16 - Is. 45. 7 - Ps. 19. 3 - 104. 20. — [*Lines 15 to 18*] Job 37. 3..6 - 38. 16..39 - Is. 40. 21, 23 - Je. 51. 16 - Ps. 104. 1..15. — [*Line 21*] Job 38. 8..11 - Ps. 74. 13..15. — [*Lines 29 & 30*] Mat. 6. 30 - Lu. 6. 44 - Ps. 104. 14..17. — [*Lines 37 to 46*] Ps. 136. 7..9 - 19. 1..6 - 74. 17 - Is. 40. 26, 26 - Ps. 33. 9 - Je. 10. 12, 13 - 31. 35 - Pr. 8. 1..36 - Ps. 136. 5 - 104. 19..24. — [*Lines 58 to 65*] Job 41. 1..34 - Ro. 1. 20 - Job 40. 7 - 26. 13, 14. — [*Lines 66 to 73*] Job 39. 13..18, 36..30 - 38. 41. — [*Lines 76 to 78*] Ps. 104. 12, 16, 17. — [*Lines 94 to 108*] Job 39. 1..30 - 40. 15..24 - 38. 39, 40 - Ps. 104. 18. — [*Line 110*] Ps. 104. 24 - 65. 1..13 - 66. 1, 2 - 8. 9. — [*Line 123*] Ps. 103. 14 - Is. 64. 8 - 1 Co. 15. 47 - John 3. 6. 31. — [*Line 133*] Job 33. 4 - 27. 8 - Zech. 12. 1 - Is. 2. 22 - 1 Cor. 15. 45. — [*Line 136*] Ec. 7. 29. — [*Lines 137 to 140*] Ps. 8. 1..9. — [*Lines 145 to 152*] 1 Co. 9. 8, 9 - Mar. 10. 6..9 - Ep. 5. 22..23. — [*Line 153*] Ps. 104. 14, 15. — [*Line 163*] Job 38. 4..7. — [*Line 166*] Job 38. 14 - Pr. 8. 1..36. — [*Line 168*] Ex. 20. 10, 11 - Heb. 4. 1..11.

THE FALL.

GENESIS III.

- 1 THE work of Creation now being complete,
God planted for Adam a lovely retreat ;
The garden of Eden in beauty He laid,
For the man and the woman so recently made.
- 2 To dress, and to keep it, was Adam's employ,
The fruit and the flowers were his to enjoy,
And he and his wife there might roam as they would,
Contented and happy, and peaceful, and good.
- 3 But God, who had given to man all this joy,
Meant the garden, not only his time to employ,
A test of obedience it was to afford—
A touchstone, to prove his allegiance to God.
- 4 In th' midst of this garden of beauty, there stood
“The tree of the knowledge of evil and good;”
To eat of this tree they were strictly forbid,
And death was to be the result if they did.
- 5 How happy they might have been, we cannot tell,
For alas, from their glorious position they fell ;
The woman first ventured the poison to take,
Then Adam surrendered his all for her sake.
- 6 Now the serpent more subtle by far than the rest,
By the Devil was chosen as suiting him best,

Who speaking to Eve, as she walked in the way,
Attracted her notice, to hear what he'd say.

- 7 The spot in the garden where Eve just then stood,
Near the tree of the knowledge, of evil and good,
Gave a fitting occasion to spread out the snare,
As the Devil perceived that alone she was there.
- 8 He began first with doubting;—alas for poor Eve!
Can she stand to God's word, and her danger perceive?
God said, "eat it not;" but the Serpent said "try,"
"Hath God said, 'thou shalt die?' thou shalt not
surely die."
- 9 She yielded—for seeing 'twas pleasant for food,
And believing the Serpent's assurance was good,
She took of the fruit, gave her husband some too,
But they found, when they'd eaten, *whose* word was
the true:
- 10 For, the sentence of death they both felt in their
hearts,
They know they are fallen, for peace now departs;
And Adam and Eve are compelled to provide
Some covering for sin, and some place where to hide.
- 11 But where could they flee? did they vainly essay
From the eye of their Maker to hide them away?
Yes,—sin makes man tremble to meet God alone,
And he madly attempts to conceal what he's done.

- 13 So when the LORD GOD at the cool of the day,
Said, "Adam where art thou?" he hid him away :
Ah, little he knew that that merciful voice,
Came to tell of forgiveness, when all appeared lost.
- 13 God did not condemn him—for Adam confest,
He was naked—was fearful—this told all the rest :
"Hast thou eaten that fruit, and thy punishment got,
"Whereof I commanded thee, saying, 'eat not?'"
- 14 Poor Adam excused himself, saying, that he
Was induced by the woman to taste of the tree ;
And Eve had the *same* poor excuse to repeat,
"The Serpent beguiled me, and so I did eat."
- 15 God heard all they said,—then proceeded to pay
The reward of their sin, as he sent them away ;
The Devil receiving that curse which he thought
By his art and his malice on them he had brought.
- 16 How shortlived his triumph ! He deeply disgraced,
Dust appointed his food, and an enmity placed
Between her he had ruined by seeming her friend,
And a heavier doom folded up for the end.
- 17 For though she, degraded, her share did receive
Of subjection, and sorrow, in which she should live,
Yet, the first cheering promise was her's to enjoy,
That her Seed should some day "the old Serpent"
destroy.

- 18 To Adam God said, "Because thou didst yield
 "To the voice of thy wife, when my will was revealed,
 "And hast eaten the Tree which I bid thee not take,
 "The ground, from henceforth, shall be cursed, for
 thy sake.
- 19 "By the sweat of thy face, shalt thou toil for thy bread
 "All the days of thy life; and when thou art dead,
 "To the dust shalt thy body appointed return,
 "For of dust thou art made, and to dust shalt thou
 turn."
- 20 So He drove out the man,—and He placed at the gate,
 Two cherubim bright, on His service to wait;
 To keep back the man from the fair "tree of life;"
 Which, once, might be eaten, by him and his wife.
- 21 Thus, shut out from Eden, they wandered away,
 Dejected and wretched, that sorrowful day:
 Yet God found them dresses to guard them from cold,
 And a promise to rest on, which time would unfold.

[Verse 1] Ex. 28. 11..19 - 31. 1. &c. - 36. 35 - Joel 2, 3 — [Verse 10] Rom. 5. 14 -
 1 Co. 15. 21, 22 - Ja. 1. 15 — [Verse 13] Job 31. 33 — [Verse 13] Ro. 5. 8. 21 - 6. 23
 - 1 Co. 15. 22 - John 3. 16 - 1 John 4. 9 — [Verse 16] Is. 65. 25 - Mi. 7. 17 - Ps. 73. 9
 - 1 Co. 15. 51..57 - Is. 25. 8 - 26. 19 - Ho. 13. 14 - Heb. 2. 14, 15 - Rev. 12. 9 - 20. 1..3 -
 Mat. 25. 41 — [Verse 17] 1 Ti. 2. 11..15 - 1 Co. 7. 28 - Ep. 5. 23..24 - 1 Pe. 3. 1..6 -
 Col. 3. 18 - Mat. 1. 18..25 - Lu. 1. 1, &c. - 2. 1, &c. — [Verse 19] Job 7. 21 - 17. 16 -
 34. 15 - 21. 26 - Ps. 103. 14..16 - 104. 29 - Ec. 3. 20 - 12. 7, 8 — [Verse 21] Rev. 13. 8 -
 17. 8 - 21. 4 - 22. 1..5, 14.

CAIN AND ABEL.

GENESIS IV.

- 1 THE first-born son that Adam had,
Was disobedient, wicked, bad.
Oh ! what a grief it must have been
To find in him the seeds of sin.
- 2 This son, in gladness, they called Cain,
The reason here was very plain,
They thought he was the promised seed ;
But they in this, were quite deceived.
- 3 Soon after this, they had another,
A son indeed, and Cain's own brother :
But very different was this lad
To Cain, the wicked and the bad.
- 4 Abel, a keeper was of sheep,
And while his flocks would feed or sleep,
Doubtless he often tried to gain
All that his parents could explain :
- 5 Would ask them all about the place
Which they had left with such disgrace,
And feeling in himself the sin,
Ask them to tell how it had been.

- 6 Then with a sense of bitter grief,
And to himself to give relief,
By faith he shed a victim's blood,
To show what he deserved from God.
- 7 The firstlings of his flock he brought;
Doubtless this act his parents taught,
But God's own word declares, that he,
By faith, could all its meaning see.
- 8 So, when the bleeding lamb was laid
Upon the altar he had made,
He calmly waited by, to see
The lamb consumed, while he went free.
- 9 Clad in the skin, no doubt he knew
The sweetness of its meaning too,
Needing no covering beside
The one, which God did first provide.
- 10 How different Cain! He could not tell
Why fruits would not do just as well;
So, placing on *his* altar these,
Was angry when they did not please.
- 11 No fire from God came down to say
As t' Abel's lamb "this is the way;"
Yet God had not left Cain in doubt,
But the right way had pointed out.

- 13 But Cain was jealous, nor could bear
That Abel should God's favour share,
But fiercely rose with anger rife,
And took away his brother's life.
- 13 Poor wretched Cain ! he thought to hide
His wrath, his malice, and his pride ;
He even dared to tell a lie,
And to his God his guilt deny.
- 14 He tried in vain—his brother's blood
Loudly for vengeance cried to God,
Who said that Cain should cursèd be,
And set a mark that all might see.
- 15 So Cain was driven from the Lord,
According to his fearful word :—
And those who now despise His grace
Shall never, never see his face !
-

[*Verse 6*] He. 11. 4 — [*Verse 9*] Phi. 3. 8, 9 — Ro. 10. 3..11 — Mat. 22. 11, 12 — Rev. 19. 7, 8 — [*Verse 11*] John 14. 6 — Ju. 13. 15..23 — [*Verse 12*] 1 John 3. 12..15 — [*Verse 15*] He. 12. 24..29 — Jude 11.

THE ANTEDILUVIAN PATRIARCHS.

GENESIS V.

- 1 **WHAT** wonderful things does the Bible declare !
 We should never have thought, if it had not been there,
 That men could be old as the Patriarch's were,
 Whose histories there are supplied.
 There was Adam, and Canaan, and Enos, and Seth,
 From the day of their birth, to the day of their death,
 Lived nine hundred years, and more too, the word saith;
 Yet at last they all sickened and died.

- 2 Mahalaleel, Jared, and Lamech, we're told,
 Lived also, like Adam, to be very old ;
 Methuselah's years near a thousand unfold,
 Nine hundred and sixty and nine !
 While his father, good Enoch, among them appears
 To have lived (for his time) but a very few years,
 For in less than four hundred he quite disappears,
 Not in sickness, nor nature's decline ;

- 3 The Bible informs us, " he walked with His God,
 And he was not; God took him;" this simple record,
 Just shows that he loved, and then went to the Lord;
 And if where he is, we would be,
 Like him, we must walk with our God here below,
 Like him, the dear Saviour we also must know,
 Then, like him, we shall at some future day go,
 And, like him, the Lord we shall see.

- 4 But there's one thing of Enoch we *here* must record,
 Though by *Jude* it is written,—because 'twill afford
 A proof that each prophet who published God's word

Was moved by ONE SPIRIT of old :
 That ONE, who inspired St. John, when he took
 Up the pen (the last writer in God's Holy Book)
 For both to the same solemn period look,
 As its glory they plainly unfold.

- 5 In that early day, ('tis a wonderful thought!)
 Enoch really the last final judgment was taught,
 And, without any figure, before them he brought
 The day when the Lord shall appear ;
 Saying, "Lo! he is coming, with ten thousand saints,"
 T'avenge them in judgment, and hear their complaints:
 And the scene, which the prophet thus vividly paints,
 May now be approaching us near.

- 6 And so, if the warning we dare to refuse,
 And the time of his long-suffering mercy abuse,
 Caring not if God's blessing we gain or we lose,
 We shall be like Cain's children at last;
 Who would not believe what good Noah did say,
 But chose to go on in their own wicked way,
 Till the flood came, and swept the transgressors away,
 When the time for escaping was past.

THE FLOOD.

GENESIS VII.

- 1 HARK! the awful thunder roaring!
 See! the lightnings how they flash!
 Rain, and mighty torrents pouring,
 Spread to rivers, on they dash:
 Oh! what is it?
 What this overwhelming crash?
- 2 'Tis the flood! the flood of waters,
 Coming on deluded men.
 All of Adam's sons and daughters,
 Who despised the warning then,
 Now would heed it,
 But the time is past for them!
- 3 Yonder, yonder, see them flying,
 Up the highest hills they go;
 'Tis in vain! for faint, and dying,
 They can never reach it so,
 For the waters
 Fast and faster, upward flow.
- 4 Soon, in wildest consternation,
 All give up the useless strife;
 And a woful desolation
 Spreads, where all before was life.
 Naught but water!
 Cold and dark with danger rife!

- 5 Gloomy picture ! all is over !
Yes, the last has sunk away :
None could stand that 'whelming water,
None could brave that awful day :
God had said, " the
" Flood shall sweep them all away : "
- 6 All but Noah : and he found favour,
Noah, who preached to sinful men,
Told them of the coming danger,
Warned them, long, and told them when :
But they mocked him,
All the while he preached to them.
- 7 All the while the Ark was making,
Not a thought to it they'd pay ;
But they scorned what he was taking
In the Ark with him to stay,
Beasts, and birds, and
Food to eat, from day to day.
- 8 Now serene and peaceful riding,
On the flood unhurt it goes ;
'Tis the place of God's providing,
For his servants,—while his foes
Sink in ruin,
With no arm to interpose.
- 9 Oh, may we from Scripture gather,
Here a lesson for our use !

When we blame *them*, let us rather
Ask, "am *I* without excuse?"

"I have warnings,
"Do I, too, the same refuse?"

10 Scriptures many, tell us truly,
There's a storm about to come,
It is called "the day of fury,"
And from that escape can none;
Out of Jesus,
None are safe—not one—not one.

11 He's the Ark, in Him if hidden,
Dangers cannot us appal:
Yes! were the last summons given
To destroy this earthly ball,
If *in* Jesus,
We are safe, whate'er befall.

12 Let us then believe the warning,
Fly to Him and be secure,
Lest the day of wrath be dawning:
Who that burning could endure?—
None but JESUS!
Can the helpless soul secure.

[Verse 6] 2 Pe. 2. 5 — [Verse 7] 1 Pe. 3. 20 — [Verse 8] Is. 3. 10, 11 — 1 Pe. 3. 20, 23 — [Verse 9] Heb. 1. 1 — 2. 1. 4 — 3. 12, 14 — 4. 1, &c. — [Verses 10, 11, 12] 2 Pe. 2. 1, &c. — 3. 1. 14 — Phi. 3. 7. 11 — Col. 3. 3, 4 — Ep. 1. 10 — Rev. 6. 12. 17 — Is. 26. 30, 31 — 33. 14 — 34. 8. 10 — 63. 1. 6 — Rev. 20. 15.

N O A H .

GENESIS VII.—VIII.—IX.

- 1 WHEN Noah the good old Patriarch
Went with his sons into the Ark,
 Their age was very great ;
For he was near six hundred years,
And they one hundred it appears,
 Or near about that date.
- 2 The Lord Himself had shut them in,
Or not secure they would have been,
 Amidst that dreadful rain ;
So, when the fearful time was o'er,
The Lord appeared, and said to Noah,
 That he need not remain.
- 3 To ascertain if it were dry,
Noah had sent out three birds to try ;
 The first, it was a dove,
Which soon returned to him again,
She could not on the flood remain,
 And no land peeped above.
- 4 The second bird, a raven was,
And she returned not back, because
 On carrion foul she fed ;
So when the food she liked had got,
She back to Noah returnēd not,
 But feasted on the dead.

- 5 (Ah ! how this history just shows
The unclean bird to be like those
Who make their home this earth :
While, in the dove we also mark,
As wearied, faint, she seeks the Ark,
The saint of heavenly birth.)
- 6 Noah watched, and waited, but in vain,
The raven did not come again ;
So he sent forth once more
The dove, which wandered at her will
Till evening, and then in her bill,
An olive branch she bore.
- 7 Then Noah removed the top to try,
And lo ! the earth around was dry,
And God then said, " Go forth :"
So Noah went forth, his sons and wife,
Their wives, and every thing with life,
To multiply on earth.
- 8 And first did Noah an Altar make,
And of clean birds and beasts, did take
For a burnt-offering ;
And offered them unto the Lord :
And thus we read the sacred word,
The Lord accepted him.
- 9 And said that He would never blast
The earth again while it should last ;

But while it should remain,
Seed time, and harvest, cold and heat,
Summer and winter, should repeat,
And day and night, the same.

10 And God blessed Noah, and gave a sign
To him and his, and to this time
We find it still endure ;—
The rainbow with its beauteous span,
Whispers of peace to sinful man,
And seals the covenant sure.

11 At last Noah died, as we are told,
Nine hundred years and fifty old.—
Like Adam, he is seen,
The Father of the human race,
Spared by his God, to fill the place
Of those who drowned had been.

[Verse 5] Pr. 26. 11 — 2 Pe. 2. 22 — Is. 60. 8 — [Verse 10] Rev. 4. 3.

THE TOWER OF BABEL.

GENESIS X.—XI.

1 'Tis little that's told us of Japheth, or Ham,
The few names recorded, which from them both sprang,
Are told because each to some nation gave birth,
Which, sooner or later, was famous on earth.

- 2 Of Shem and his sons, there is much the word saith,
Of the age that they lived, and the time of their death :
And the reason for giving this lengthened record,
Is because, that Shem's line, was the line of our Lord.
- 3 At that time, the earth was one language, one speech,
No foreign tongues then need men learn or men teach ;
But all understood what the others did say :
As families live, did they live at that day.
- 4 But as numbers increased, they increased too in sin ;
And all joined together a tower to begin,
Whose top should reach up to the Heaven in height ;
To keep them together, and tell of their might.
- 5 Then God, who allowed them to go to this length,
As He does just to prove His omnipotent strength,
Came down, and confounded their language and word,
Which scattered the people, and spread them abroad.
- 6 From Shinar, Shem's family did not go far ;
We find they were settled and dwelling at Ur ;
For Terah, the father of Abr'am, dwelt there ;
Whose history next does the Bible declare.

A B R A H A M .

GENESIS XII.—XXII.

- 1 ABRAM was summoned forth,
 To leave his native land,
 The witness in the earth
 Once more of God to stand.
 Adam had been th' appointed head,
 He failed, and hope in *him* had fled.

- 2 Earth cleansed of man's first sins,
 Noah and his sons found grace
 In him again begins
 The headship of the race,
 But he, like Adam, soon became
 Exposed by his own sin to shame.

- 3 Soon too, his sons betray
 Their sad original,
 And (each in his own way)
 Tell the *first* father's fall,—
 When scattered for the Babel sin,
 They next idolatry begin.

- 4 'Tis a sad record told
 Of man in every age,
 Each leaf that we unfold,
 Shows sin on every page :
 But grace abounding, mounts above
 Man and his sin, for God is Love.

- 5 That promise treasured up
 By Eve in Eden's bower,
 Had ceased to be man's hope,
 Or man felt not its power,
When God called Abr'am forth to come,
And take that promise for his own.
- 6 Abr'am obeyed the call,
 He knew not whither led,
 But God the Lord of all,
 Himself, the word had said,
That was enough—and he was right,
He walked by faith, and not by sight.
- 7 Such was the entrance first,
 Of Abr'am on his land :
 A pilgrim there on trust,
 With foes on every hand ;
But he reared up an Altar there,
And rested on God's promised care.
- 8 'Tis thus that Abr'am stands
✕ A father unto those,
 Who value God's commands,
 And feel in them repose,
Who have no home but in the Lord,
And simply rest upon His word.
- 9 At various times God made
 The gracious cov'nant sure,

Which He to Abr'am said,
Should to the end endure,
That, in his seed all nations should
Receive, and own, the promised Good.

- 10 The gift was long postponed,
And Abra'm's faith oft failed ;
Twice he his wife disowned,
When unbelief prevailed :
But, after all, he takes the place
Of *Father* in this precious grace.
-

PART II.

ABRAHAM AND LOT.

- 11 But rest we here, to tell
Of Lot, Abr'am's near kin,
Whom Terah, thought it well
To bring from Ur with him,
And who, when Terah died, would go
With Abr'am, all his wanderings through.
- 12 So first in Canaan's land,
Then in fair Egypt's plain,
They prosper, by the hand
Which blesses all they gain ;
Till both so rich at last became,
The land could not their flocks sustain.

- 13 Each herdman strove to keep
 The pasture which was best,
 To feed *his* master's sheep,
 Here was an end to rest ;
 So it was better to divide ;—
 Abr'am and Lot on this decide.
- 14 Lot's history from this time,
 Is only marked with pain :
 Sodom, a land of crime,
 And Jordan's fertile plain
 He chose, because 'twas rich and fair,
 And journeying east, he sojourned there.
- 15 But soon an army came,
 With devastating sway,
 Conquered the land, and him
 And his they seized as prey.
 But Abr'am heard, and armed his men,
 And rescued all they took again.
- 16 'Twas then, that mystic one,
 Melchizedek by name,
 When Abr'am's spoils were won,
 From Salem's city came,
 With bread and wine, to cheer his heart,
 And a rich blessing to impart.
- 17 No more of Lot we see,
 'Till Sodom's sins are grown

Too bad for remedy,
Or pity to be shown ;
Woful his plight to dwell with those,
Whose sins had rendered them God's foes !

18 How different Abr'am's lot—
God comes to dwell with him !
Though Abr'am then knew not,
Who he was asking in
When *three*, who seeming strangers there,
Claimed, and received, the Patriarch's care.

19 No, Abr'am little guessed,
Who were the shining three,
When eating as he pressed,
They sat beneath the tree,
Till telling him of things to come,
Abr'am perceived the LORD was one.

20 Oh ! it was wondrous grace,
To meet him in this way,
His humble fare to taste,
And as a guest to stay,
To converse with him as a friend,
And tell him all He did intend.

21 Abr'am had Sodom seen,
Its wickedness he knew,
Yet hoped there might have been
Some righteous in it too,

And so he ventured there to plead
For Sodom, in its utmost need.

22 The Lord inclined his ear,
As Abr'am pleaded thus,
(And what a lesson here
Is handed down to us,)
“If fifty—twenty—ten—are there,
“Wilt Thou, for them the city spare?”

23 “I will,” the Lord replied,
Abr'am could not say more—
That number must decide,
The wrath laid up in store—
Thus closed this wondrous act of grace,
And Abr'am went to his own place.

24 Was Sodom then destroyed?
Let us pass on and see—
The two, the Lord employed
His messengers to be,
Went down to see if true the cry,
Which reached the ear of God on high.

25 Lot, at the evening's close
Was seated at its gate,
And seeing strangers, rose,
And begged on them to wait,
Intreating them that they would come,
And make his house that night, their home.

- 26 Unwillingly they yield,
And enter at his door ;
Soon is the sin revealed,—
They need not wait for more.
In their own light they Sodom see :
Darkness and they could not agree.
- 27 So ere the morning dawn,
They hastened Lot away ;
His sons they bade him warn,
But they preferred to stay.
And even Lot was lingering found,
On this unsafe, polluted ground.
- 28 But mercy snapped the link
Which bound him to the place,
And snatched him on the brink
Of Sodom's deep disgrace,
“ Flee for thy life,” the Angel cries,
“ In yonder mount thy safety lies.”
- 29 Lot asks for little Zoar—
The Angel grants his prayer,
Saying, “ I do no more
“ Till thou art safely there.”
Oh ! what a proof was this of grace,
To spare for him this wicked place !
- 30 “ Flee, nor look back,” he said—
And they across the plain,

Had they obedience paid,
Safety would each obtain,
But Lot's own wife was found in fault,
And, *looking back*, was turned to Salt.

31 Abr'am arose next morn,
To learn the city's fate,
But what a sight forlorn
His wondering eyes await;
Where once had stretched that fertile plain,
Now naught appears but smoke and flame.

32 And Sodom's overthrow
Remains unto this day;
For travellers who go
To see the country, say,
That the Asphaltic lake which flows
Over its ruins, all this shows.

33 And God intended thus,
A warning it should be
To every age.—To us,
It says, "Arise and flee
"To Jesus!" See—He waits in grace
To be the sinner's hiding place.

34 The day of wrath will come,
Though men may dare to scoff,
Certain is this world's doom,
Though God may put it off;

Then do not venture on delay,
The promise only is—"To-day!"

PART III.

ABRAHAM AND ISAAC.

- 35 But now the time drew on,
The blessing now was near,
When Isaac should be born,
The promised seed appear ;
The type and pledge of Him, whose birth
Is higher than the sons of earth.
- 36 Sarah was strong in faith,
And trusted now the Lord,
Though unbelief once said,
"Can he fulfil his word?"
And at that moment of her life,
She gave her maid for Abr'am's wife ;
- 37 Who, was a bondmaid brought
From Egypt's distant land ;
Whose child she hoped and thought
Might as her own child stand ;
But Sarah soon despised became,
When Hagar bore the *Mother's* name.

- 38 Sarah perceived the wrong,
Her unbelief had wrought ;
(Sin is not ripening long,)
Strife was the fruit it brought—
Abr'am acknowledged Sarah's right,—
And Hagar fled from Sarah's sight.
- 39 But Hagar was not hid,
God asked her whence she came,—
Simply obedience bid,—
And gave her child a name ;
Telling her that his seed should be,
Countless, and brave, and wild, and free.
- 40 And so a son she bore,
While Sarah's was delayed ;
And what is something more,
Of Ishmael may be said,
That circumcision was begun
When Abr'am circumcised *this* son.
- 41 When Sarah's son was born,
He took his place by right,
Still Ishmael's open scorn,
Was hateful in her sight,
She saw at once what must be done,
And turned out Hagar and her son.
- 42 But Abr'am dearly loved
His Ishmael, his son,

And what his wife now said,
He would not perhaps have done,
Had not the Lord appeared, and said
“ Yes, by thy wife in this be led,

43 “ Isaac I’ll bless indeed,
“ And Ishmael, too, shall be,
“ Because he is thy seed,
“ A nation made by me.”
So Abr’am rose, and sent away,
Mother and son that very day.

44 When God bade Ishmael rove,
Abr’am prized Isaac more,
And gave to him the love,
Which Ishmael had before,
And when this feeling deep was laid,
God of his faith a trial made.

45 “ Take now thine only son,”
(The Lord to Abr’am said,)
“ And offer him to me,
“ The way ye shall be led,
“ Unto the land Moriah go,
“ And I will there the mountain show.”

46 And can this really be
The Heir! the promised seed?
And must he Isaac see,
Upon an Altar bleed?

'Tis thus that unbelief might say,
But Abr'am simply did obey.

- 47 He early rose, and went
 The way his God had bid,—
 Firmly his steps were bent,
 His tenderest feelings hid,—
Till the third day, when he espies
The spot where Mount Moriah lies.
- 48 “Abide ye with the ass,”
 (He to his servants said,)
 “I and the lad will pass
 “Yonder—our worship paid,
“We’ll come again.”—They onward go,
Leaving the men to wait below.
- 49 Then seeing Abr'am bear
 The knife and fire along,
 (The wood he carried there,
 Being both young and strong,)
“Father, (said Isaac,) tell me why,
“No Lamb for offering you supply?”
- 50 “My son, (the Patriarch said,)
 “God will the Lamb provide.”
 Soon was the Altar made—
 Abr'am must now decide—
And Isaac own the offering good—
He does—and now ascends the wood.

51 Abr'am then raised the knife,
 To slay his only son ;
 But ere he took his life,
 The glorious act was done,
 A voice from Heaven approved the deed,
 And gave a ram instead to bleed.

52 But oh ! what do we see
 This wondrous scene unfold ?
 A type of things to be.—
 For Abraham of old
 Prefigures Him, who gave His Son,
 To die for crimes which man has done.

53 Nor only do we trace
 The Father's boundless love,
 But see the Saviour's grace,
 Leaving his home above,
 His precious life he *freely* gave,
 And Isaac here His type is made.

[Verse 1] Jos. 24. 2, 3 — [Verse 2] Ge. 7-8-9-2 Pe. 2. 5 — [Verse 3] Ge. 11 - Jos. 24. 2 — [Verse 4] Ge. 6. 5 - Ps. 14. 2, 3 - Ro. 3. 9..26 - 1 John 4. 8..10 — [Verse 5] Ge. 3. 15 — [Verse 6] He. 11. 8..10 — [Verse 7] Gal. 3. 18 — [Verse 8] Ro. 4. 11, 17, 18 — [Verse 9] Gal. 3. 8, 16 — [Verse 10] Ro. 4. 9..18 — [Verse 18] He. 13. 2 — [Verse 20] 2 Ch. 20. 7 - Is. 41. 8 - Ja. 2. 23 — [Verse 22] Mat. 7. 11 - Lu. 11. 1..13 - John 16. 23, 24 — [Verse 32] 2 Pe. 2. 6..9 — [Verse 33] Jude 7 - Lu. 17. 28..33 — [Verse 35] Jos. 24. 3 - Gal. 3. 16 — [Verse 36] Heb. 11. 11 — [Verse 38] Gal. 5. 19, 20 — [Verses 41 to 43] Gal. 4. 22..31 — [Verse 46] He. 11. 17..19 — [Verses 49 and 50] John 1. 29, 36 - Rev. 13. 8 - 17. 14 — [Verse 52] John 3. 16 — [Verse 53] John 10. 17, 18 - 19. 10, 11.

ISAAC AND REBECCA.

GENESIS XXIII.—XXIV.

- 1 ONE hundred years and twenty-seven,
Was Sarah when she went to Heaven :
How few now live so long !
She died in Hebron, where we see,
Though his, some day, the land would be,
Then, Abraham had none.
- 2 He bought a grave to bury her,
The cave and field of Machpelah,
For which he fully paid :
There he himself was buried too,
And other Patriarchs, not a few,
Within that grave were laid.
- 3 But, ere he died, the Patriarch sought
A wife for Isaac, and he thought
To his own land he'd send
Good Eliezer, who was still
Able the errand to fulfil,
And bring about its end.
- 4 So Abr'am pledged the aged man ;
Who said, " I will do all I can
" To bring one near of kin,
" But if the woman will not come,
" From Syria's land, her native home,
" My oath might then be sin."

- 5 " Oh no, (said Abr'am) should she stay,
" Refusing you to come away,
" No oath shall bind you then ;
" But He, whose promise is my plea,
" Will send, and surely prosper thee,
" And bring thee back again."
- 6 On this the faithful servant sware :—
Then, men and camels did prepare,
(For all were in his hand,)
And, fully on his errand bent,
To Padan-Aram's land he went,
To do what had been planned.
- 7 When there, without the city walls,
He rests, and on the Lord he calls,
To bless and prosper him :—
And soon, in answer to his prayer,
A daughter of the land came there,
To Abr'am near of kin !
- 8 Rebecca, was the damsel's name ;—
To water there her flocks she came,
He asked if he might drink,—
She gives, then gave his camels too,—
He waits to see what she will do,
And knows not what to think.
- 9 He next enquires her name, and home,
And if to lodge them there is room ;
She quickly answers him,—

Tells him, Bethuel is her sire,
(It was what he did most desire,)
And then invites him in :

10 But forward runs, to tell at home
A princely stranger there had come :
Laban her brother hears,—
Perceives the change in her attire,
And goes immediate to enquire
Of what so strange appears ;

11 Conducts the traveller in, to share
The welcome he had ready there :—
Who, till his errand's done
Will not sit down, but first avows
His purpose is to seek a spouse
For Abr'am's only son.

12 "The thing proceedeth from the Lord,"
They say, "we cannot speak a word :"
And she consents to go ;—
Receives the pledges at his hand,
And leaves with him her fathers' land,
Though his, she does not know.

13 Thus journeying they travel on,
But ere to Isaac's home they come,
He meets them in the way :—
She sees him first at even-tide,
When he the camels too espied,
As he went out to pray.

- 14 He took her to his mother's tent,
Where many a mourning hour he'd spent,
While empty it stood there ;
He weeps his mother's death no more,—
The days of sorrow now are o'er,—
Here's one his home to share.
- 15 But now the meaning of this tale ;—
Gently we'll lift aside the veil,
And try if we can scan
The purpose why 'twas given to us :
For God permits *His children* thus
To comprehend His plan.—
- 16 Man, is by nature far from God ;
The very opening of God's word
Declares how this took place :—
It tells, how Adam from him ran,
When he became a fallen man,
And ruined all his race.
- 17 How sweetly must his hours have flown,
Before the tempter's power was known,
Beguiling him away.
How different to the fell disgrace,
Which made him dread his Maker's face,
That melancholy day !
- 18 Had God then done as man deserved,
He never would have been preserved,
But died that very day :

But God had then devised a plan,
To save and rescue fallen man,
In His own wondrous way.

- 19 To bring him back ; and by such love
As ought the hardest heart to move :—
He gave His Only Son !
To bear the wrath, man could not bear,
That man might then the glory share,
Which dying, He had won.

- 20 The glory of God's only Son,
(Which He possessed ere time begun,)
Though hid from mortal sight,
Is all laid up in store for those,
Whom God in His own purpose chose,
To have that place by right.

- 21 But, of that far-off better land,—
What power can make man understand
It is prepared for him ?
Who can explain to him the way,
And lead him thither day by day,
And bring him safely in ?

- 22 THE HOLY SPIRIT—He is sent
Solely to earth with this intent,
To guide believers home :—
To lead them to their Father's side,
Where Christ a mansion will provide,
For all who thither come.

JACOB AND ESAU.

GENESIS XXV. 19-34.—XXVI. 34, 35—XXVII.

- It always thus has been.
And will be to the end.
That some in wisdom's ways are seen.
While some to ruin tend.
- 2 Jacob and Esau thus,
If we regard them well,
A pattern may become to us,
As their history we tell.
- 3 Esau, the eldest son,
Once called the birth-right his,
But he in early life begun
To slight the promised bliss.—
- 4 He loved to roam at large,
Upon the heather wild;—
Of sheep he could not bear the charge,
A hunter from a child.—
- 5 One day, when tired he'd got,
With hunting at full speed,
He saw some pottage nice and hot,
Well suited to his need :

23 With Him, ere long to share a throne ;
 With Him, in all things to be one,
 And see Him face to face :
 About whom, they have heard before ;
 In whom, is treasured all the store
 Of overflowing grace.

24 Thus, sweetly Eliezer told,
 About *his* master's state of old,
 And charmed Rebecca's ear ;
 His simple errand won her heart,
 And made her willing to depart,
 Beneath his guiding care.

25 He decked her too with jewels rare,—
 'Twas thus the bride he did prepare,
 To take her proper place :
 He knew the bridegroom, and could say
 Much to beguile her weary way,
 Till she beheld his face.

26 And when "The Church" is gathered home,
 The glorious work will all be done,
 For which The Spirit came.
 And like this tale, the Scriptures close,
 With thoughts of pleasure and repose,
 The Marriage of the Lamb!

[Verse 15] 1 Pe. 1.8..12 — [Verse 16] Ge. 3.1..10 — [Verse 18] Ro. 5.1, &c.
 — [Verse 19] John 3.16 — Ro. 4.24, 25 — [Verse 20] Ep. 1.1, &c. — 2.1, &c. —
 [Verses 21 and 22] John 14.1, 2, 16, 17, 26 — 15.26 — 16.13..15 — [Verse 23] John
 17.24 — 1.14 — 1 John 3.2 — [Verse 26] Rev. 19.1..9 — 21.1, &c. — 22.1..5 — Ps. 16.
 11 — 26.8.

JACOB AND ESAU.

GENESIS XXV. 19..34.—XXVI. 34, 35—XXVII.

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 And will be to the end,
That some in wisdom's ways are seen,
 While some to ruin tend.
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 If we regard them well,
A pattern may become to us,
 As their hist'ry we tell.
- 3 Esau, the eldest son,
 Once called the birth-right his,
But he in early life begun
 To slight the promised bliss.—
- 4 He loved to roam at large,
 Upon the heather wild;—
Of sheep he could not bear the charge,
 A hunter from a child.—
- 5 One day, when tired he'd got,
 With hunting at full speed,
He saw some pottage nice and hot,
 Well suited to his need :

- 6 Which pottage, was prepared
By Jacob for his food,
This Esau gladly would have shared,
It looked so very good.
- 7 But, Jacob longed to get
The birth-right, which he prized;
And now the hope before him set,
Was precious in his eyes.
- 8 So Jacob sold his mess,
And bought the birth-right then.
We pity Esau,—but no less
We now may pity them,
- 9 Who, for a few days' mirth,
Will sell their hope of Heaven,
And be like Esau from his birth,
By restless passions driven.—
- 10 But, no one can approve
The means which Jacob used,
To gain the blessing that he loved;
Which Esau had refused.
- 11 God, who had seen the strife
(He can the future see)
Between the brothers, all their life,
Declared how it would be :

- 12 And told Rebecca this,
 Before her sons were born,
 “The younger one shall take the bliss
 “The elder one will scorn.”
- 13 Oh ! had her faith been great,
 She would have feared the Lord ;
 For they with confidence can *wait*,
 Who rest upon His word.
- 14 But she used her own plan,
 To bring the thing about :
 ’Tis strange, the Patriarch (good old man,)
 Did not the cheat find out !
- 15 To imitate the skin
 Of Esau, her first-born,
 She covered Jacob to go in ;
 And thus the thing was done :
- 16 Esau had gone to catch
 His father’s favourite food,
 And Jacob did the moment snatch,
 To get the promised good.
- 17 He *did* the blessing gain :
 But scarcely was he gone,
 When in went Esau, to obtain
 The right of the first-born.

- 18 But oh! he was too late,—
In him what grief appears,—
The gift he did so under-rate
Is sought with bitter tears.
- 19 So, will it be with those
Who *now the Scriptures hate* ;
Their eyes and ears they careless close,
Nor will they warning take.
- 20 When God's great day is come,
They'll find their hopes are vain,
Howe'er intently seeking, none
The blessing *then* can gain.
- 21 Their great and bitter cry
Will not avail at all,—
When once the door of mercy's shut,
No ear will heed their call!

[*Verses 13*] Ps. 130. 5 - 26. 1..5 - Eccl. 5..8 - 37. 7..9 - Is. 30. 15..18 - La. 3. 25, 26 - Hab. 2. 3 - Ac. 1. 4 - 2. 1..4 - Ro. 8. 25 - He. 10. 35..37 — [*Verses 18*] He. 12. 16, 17 — [*Verses 20 and 21*] Mat. 25. 1..13 - Lu. 13. 28..30 - Pr. 1. 20..31.

J A C O B.

GENESIS XXIX TO XXXV.

- 1 OH say! Why was Jacob, of lying detected,
Appointed to blessing, and Esau rejected?
Why was it, when Jacob behaved so much worse,
His sin brought not on him a terrible curse?
- 2 This, the Bible informs us, or we had not guessed
The reason, why sinners at all should be blessed;—
So wondrous the Bible! it constantly blends
With history, doctrine, to answer two ends.
- 3 In him, we discover the *mercy* of God,
Who gives not his blessing to man as reward;
God freely bestowed it on Jacob, and he
Is set forth as a pattern, for *you* and for *me*.
- 4 God pardons our sin for his own mercy's sake,
Though he lets us in this life the consequence take:—
Thus Jacob, was driven away from his home,
And for twenty long years did a wanderer roam.
- 5 But God in his exile appeared as his Friend,
And a blessing from Him, did his footsteps attend;
He led and He guided him all the way through,
Though sad, 'twas a right way, and that Jacob knew.—

- 6 When the Lord first appeared to him 'twas in a dream,
A ladder on earth, with the top of it seen
Upraised into Heaven, whence angels so bright
Came down, and went up, to that region of light.
- 7 Its meaning, perhaps, Jacob could not explain,
But the blessing conveyed, he did certainly gain :
He saw a way open, which brought the Lord near,
And he felt it was precious, tho' trembling with fear.
- 8 The stone for his pillow, he set to record,
The time when he first felt the presence of God :
'Twas a wonderful meeting with God, was it not?—
And Jacob that dream, and that place ne'er forgot.
- 9 'Twas a stone of remembrance he set up that day ;
There he vowéd a vow, ere he went on his way,
“ If thou, Lord indeed wilt my Guardian now be,
“ I will render a tenth of my substance to Thee.”
- 10 How many in sickness, *thus* vow to the Lord,
And, when they're recovered, forget their own word ;
They depend on themselves,—and so Jacob did too,—
He forgot what at that time he promised to do.
- 11 But after his wanderings, such the Lord's grace,
He brought Jacob back to the very same place,
Reminding him there of the vow he had vowéd :
Then he built there an altar, and called on the Lord.

- 12 The Lord indeed blessed him, wherever he went
His Angel before him he constantly sent,
Gave him flocks, herds, and cattle, a very great store,
And as Laban ill-used him, God blessed him the more.
- 13 Now Laban, his uncle, did not fear the Lord,
For ten times he promised, then altered his word ;
Changed Jacob's pay often, thus hoping to gain,—
And for twenty long years was this service of pain.
- 14 The first seven years, that in Syria he staid,
For his own beloved Rachel, the service was paid ;
For Jacob consented with Laban to live,
If he, for his wages, his daughter would give.
- 15 This Laban agreed to, but when the time came,
That Jacob of Laban his daughter could claim ;
He gave him the sister he did not prefer,
And his marriage with Rachel, he had to defer.
- 16 Two wives added afterwards, made in all four ;
(For often in those days, men had even more,)
Thus Bilhah, and Zilpah, and Rachel, and Leah,
Were all Jacob's wives, tho' not equally dear.—
- 17 Twelve sons, too, had Jacob, a daughter beside,
When the last son was born, his beloved Rachel died.
But this did not happen in Syria's land,
But on the road home, with his own little band.—

- 18 When Jacob from Syria got him away,
His uncle pursued him, the very next day,
Intent on some mischief, which God did forbid,
And by night in a dream was that artful man chid.
- 19 But fresh sorrows were Jacob's, for now did appear,
His violent brother, advancing from Seir,
With four hundred men, armed, and ready for fight;—
He trembled with terror, and so well he might :
- 20 He divided his company first into four,
And sent on a present to Esau before ;
Then lingered behind, and for what?—'twas to pray,
And he wrestled with God, to the breaking of day.
- 21 He wrestled,—for now 'twas a time of deep need ;
He would not give up, and he could not succeed
In obtaining the blessing ;—God did it to try
If his faith would hold out, He meant not to deny.—
- 22 He wrestled,—ah, much should we think of that word,
It means, he had hold of the strength of the Lord ;
His faith, on this fastened, could well stand its ground,
And Jacob at last is a conqueror found.—
- 23 This point in his hist'ry, we will not pass by,
'Tis well that our hearts by some touchstone we try ;—
Like Jacob, a sorrowful case *we* are in,
Like him, *we* deserve the reward of our sin :

- 24 But oh ! have *we* found out the power of prayer ;
We cannot be too young to meet the Lord there ;—
For Jesus, invites to His bosom *all* those
Who are weary of sin, and are seeking repose.—
- 25 Though Jacob went halting the rest of his way,
The strength that he went in, did more than repay ;
For the Angel then blessed him, and Jacob has since
Borne the name, that He gave him, of Israel,—or
Prince.—
- 26 He cried to the Lord, in his utter dismay,
When expecting his brother in battle array,
But his meeting with Esau was sweet to behold,
To the praise of Jehovah the story be told.
- 27 The brothers then parted,—and met not, until
It was told them their good father Isaac was ill ;
They met, and they parted, at Machpelah's cave,
Where with mourning and weeping their father they
laid.

[Verse 2] Mal. 1. 2.4 - Ro. 9. 9..16 — [Verse 3] Ex. 33. 19 - De. 9. 4..6 —
[Verse 5] Ge. 47. 9 — [Verse 7] John 1. 51 — [Verse 22] Is. 27. 4, 5 - Ho. 12. 3.. 5.

JACOB AND HIS SONS.

GENESIS XXIX. TO XXXIV. AND XXXVII.

- 1 IN the history of Jacob, thus far it has been,
As a *son* and a *brother*, he only is seen ;
But we linger yet with him, that here we may trace,
How he stood as a father to Israel's race.
- 2 The names of his sons, (as we shortly shall see,)
Gave the names to the tribes which should afterwards be ;
There was Reuben, and Naphtali, Simeon, and Gad,
And Levi, and Judah, and more that he had :
- 3 Namely, Issachar, Zebulon, Asher, and Dan,
With Joseph and Benjamin, twelve to a man ;—
Whose histories now will our story unfold,
In the plain simple language in which it is told.
- 4 Of Dan, and of Naphtali, Asher, and Gad,
The character given in Scripture is bad ;
And Simeon, and Levi, and Reuben as well,
Were almost too wicked in language to tell.
- 5 The evil report of his elder sons' ways,
Much grieved their good father, and sorrowed his days ;—
While Joseph, the son of his tenderest care,
Would oft to his father, the evil news bear.—

- 6 Now Joseph, the son of his father's old age,
Did his warmest, and deepest affections engage;
He gave him a coat of magnificent dyes,
Which, perhaps, made his brethren the stripling
despise.
- 7 'Tis certain they hated him.—Thus it befell,
He dreamed a strange dream, and that dream he did
tell;
It was, that in harvest his sheaf did arise,
And his brothers' sheaves bowed, to his utmost sur-
prise.
- 8 Not long after this dream, he dreamed yet another,
(And now they increased in disliking their brother,)
That the sun, and the moon, and eleven stars were seen
To assemble, and make their obeisance to him.
- 9 His father they told, who rebuked him this way,
“Shall thy mother, and I, do thee reverence some
day!”—
And his brethren when selling him, did not intend
To accomplish his dreams, which they did in the end.
- 10 One day, Jacob said to his Joseph, “Go see
“How the flocks, and the herds, and thy brethren,
now be.”
And Joseph with cheerful obedience went,
To accomplish the errand on which he was sent.

- 11 When his brethren espied him, yet very far off,
They began at his dreams, and their meaning to scoff;
And cruelly settled their brother to slay,
And, before he came near them, had fixed on the way.
- 12 But Reuben had pity, and begged them not shed
The blood of their brother;—"but, put him," he said,
"In this pit in the wilderness," hoping, 'twas plain,
To take him safe back to his father again.
- 13 To this they consented; yet, hating him sore,
They stripped off the coat of bright colours he wore,
Let him down most unfeelingly into a pit,
Nor cared they what Joseph might suffer in it.
- 14 But their cruelty towards him was not yet complete,
For just as they all sat them down to their meat,
To a party of Ishmaelites, passing that way,
They sold their poor brother to bondage that day.
- 15 The merchants were willing to purchase the lad,
And to rid themselves of him, his brethren were glad,
So without hesitation the bargain was made,
Twenty pieces of silver, the price which was paid.
- 16 They then slew a kid, and well stained with its gore,
They sent home the coat of bright colours he wore,
To their father.—And thus bid the messenger say,
"Is this thy son's coat, we have found in the way?"

- 17 Ah ! well Jacob knew it ! for thus he replied,
“ It is ! And by some evil beast he hath died ;
“ In sorrow and grief shall my future course run,”—
Then, with rent clothes and sackcloth, he mourned
for his son.
-

JOSEPH IN EGYPT.

GENESIS XXXIX.—XL.—XLI.

- 1 BUT Joseph was brought by the Ishmaelite band,
And sold, as a slave, into Egypt,
To an officer, high under Pharaoh's command ;
And soon we shall see, in that far distant land,
The reason why God did permit it.
- 2 The Lord was with Joseph, and, e'en from the first,
His master it seems had observed it,
For, raising him up to a station of trust,
And placing him chief in his household, it must
Be clear that young Joseph deserved it.
- 3 Not long did he stay there ;—a trial soon came :—
For no justifiable reason,
The wife of his master spoke ill of his name,
Though Joseph was not in the slightest to blame,
He forthwith was taken to prison.

- 4 But here the Lord blessed him again, and we find,
 Though by his late master rejected,
The jailor to Joseph was gentle and kind,
And gave him the rest of the prisoners to mind :
 A duty he never neglected.
- 5 Some time after this, to the prison there came
 Two officers, sent by the king in,
The Butler and Baker of Pharaoh, by name ;
The jailor gave Joseph the charge of the same,
 Who had them both safely in keeping.
- 6 These men were both troubled with dreams the same
 night,
 And told them to him in the morning ;
He gave God the glory,—and so well he might,—
Declaring, that He alone brings things to light,
 For counsel, or comfort, or warning.
- 7 It afterwards happened as Joseph then said ;—
 The butler was raised to his station,
The baker in three days was hanged by the head,
The birds picked the flesh from him when he was dead,—
 For this was the interpretation.
- 8 But oh ! how ungrateful the butler we find,
 He thought not of Joseph in prison,
Not once for two years, did he bring him to mind,
Though Joseph had asked him in this to be kind,
 When once more to favour he'd risen.

9 But Pharaoh too dreamed!—even Egypt's proud lord
Was troubled one night in his sleeping;
'Twas then, that the butler remembered his word,
And Pharaoh he told of the prisoner in ward,
And how he had skill in revealing.

10 So Joseph was sent for in haste to the king,
The prisoner was not long in coming;
No sooner to Joseph the tidings they bring,
Than he made himself ready to wait on the king,
In dress and in manner becoming.

11 He came in to Pharaoh,—who said, “I would see
“If thou canst my dream now interpret?”
But Joseph replied, “It belongs not to me,
“An answer of peace God will give unto thee,
“His plans and his ways are all perfect.”

12 Said Pharaoh, “I dreamed, and behold, as I stood
“Alone on the brink of the river,
“There came up seven cattle, well-favoured and good,
“I thought, as they stood there while eating their
food,
“In meadow I never saw finer!”

13 “And behold, after these, seven other kine came,
“But poor, and lean-fleshed, and ill-favoured;
“And they ate up the seven of wonderful fame,
“But after they'd done so, they looked just the same:”
’Twas clear of misfortune it savoured.

- 14 "Then," said Pharaoh, "I wakened, but, in a new form,
 "The dream was in substance repeated ;—
 "Seven rich ears of wheat did one foot-stalk adorn,
 "Then immediately, seven poor thin ears of corn
 "Ate them up, and the produce defeated."
- 15 Then Joseph declared, that the dreams were both one,
 About which the king had been troubled ;
 That seven years of plenty, then, famine would come,
 That shortly, and surely the thing would be done,
 For which cause the dream had been doubled.
- 16 "Let Pharaoh put men," said he, "over the land,
 "To get in the wealth of the nation ;
 "And let him set one man to take the command,
 "To gather most carefully under his hand,
 "To prepare for the great tribulation."
- 17 And the plan it was good in the eyes of the king,
 And he said, "Who will do it so meetly
 "As he, to whom God has revealed the thing,
 "Which He on this country so shortly will bring,—
 "Who will do it so well and discreetly !"
- 18 Then, turning to Joseph, he said, "Thou shalt be
 "The ruler and lord of the nation,
 "In the throne will I only be greater than thee,
 "And, second in rank, shall they cry 'Bow the knee,'
 "The proof of thy lofty condition."

- 19 Then Pharaoh arrayed, with his own royal hand,
Young Joseph in vestments of glory,
Put a chain round his neck, and a ring on his hand ;—
And fully invested with regal command,
We will pause a short time with his story.
-

JOSEPH'S HISTORY EXPLAINED.

- 1 IN reading other histories,
Of England, France, or Rome, or Greece,
Though knowledge we obtain,
'Tis but a store of memory,
A calendar of things gone by,
The record of man's fame.
- 2 And though, perchance, the stirring strife
Of heroes great, and men of might,
May make the passions rise,
'Tis history, neither less nor more,
The record of life's passing hour,
And there its interest dies.
- 3 Not so the Bible :—though we trace,
May be, a history on its face,
There's always something more ;
A deeper meaning lies concealed,
Which only is to those revealed,
Who can the mine explore.

- 4 The one great object of THE BOOK
Is this,—(and oh! that each would look,
And trace the wondrous plan,)
How man departed from his God,
And how Jehovah did afford
The means to rescue man.
- 5 There's not a single leaf or page,
But should our deepest thoughts engage,
To find the meaning out ;
For it would well reward our toil,
And richly laden with the spoil,
“The harvest home” we'd shout.
- 6 How few thus read God's Holy Word !
To some no joy it does afford,
And so it gets defamed ;
They read it as a history,
They neither see the mystery,
Nor want The Word explained.
- 7 Just to the point is Joseph's case,
If with THE SPIRIT's light we trace
His course, as bright he rose
Up from a dungeon to a throne,
We see in him that Mighty One,
Who triumphed o'er His foes !
- 8 For did the Lord our minds engage,
We'd find Him out in every page ;
And here He is complete :

For Jacob's son, so much beloved,
Shows Jesus, in the courts above,
Before he left his seat.

9 Jesus on kindly errand bent,
To do the Father's will was sent,
His brethren too to bless ;
And He was hated too, and sold,
In type His sorrows thus are told,—
It can be nothing less.

10 So, by false accusations brought,
The innocent were guilty thought ;
The world did both disown :—
Joseph was to a dungeon led ;—
Jesus was numbered with the dead,
For sins—but not His own.

11 And further yet the likeness lies,
Jesus triumphant did arise,
Though once abased so low ;
And this the promise to Him given,
To Him, (the Lord of earth and heaven)
That every knee shall bow.

12 And, He ascended up on high,
And captive led captivity,
And gifts He gave to men :—
So we shall see in Joseph's case,
Exalted to a kingly place,
He blessed his brethren then.

- 13 And 'tis on the rebellious too,
 That Jesus does His gifts bestow,
 From His high seat above :—
 Joseph throughout, in figure shown,
 A lovely type indeed we own
 Of Him whose name is LOVE.
-

[*Verse 3*] John 5. 39 - Lu. 24. 27, 44, 45 — [*Verse 4*] John 3. 16, 17 - 1 John 4. 9 - Ro. 5. 6, 8 - 1 Co. 15. 23 — [*Verse 5*] 2 Ti. 3. 16, 17 — [*Verse 6*] 1 Ti. 3. 16 — [*Verse 7*] John 14. 26 - 16. 13..15 - 1 Co. 15. 12..26 - Ps. 24 — [*Verse 8*] John 1. 1, 3, 18 — [*Verse 9*] John 1. 14 - 3. 17 - Mar. 12. 6, 7 - Mat. 23. 14..16 and 47..50 - 27. 3..10 - He. 2. 10..18 — [*Verse 10*] Mat. 26. 56..67 — [*Verse 11*] La. 45. 22.. 26 - Ro. 14. 11 - Ph. 2. 5..11 — [*Verse 12*] Ep. 4. 8..10 — [*Verse 13*] Ps. 68. 17..19.

JACOB AND HIS SONS IN EGYPT.

GENESIS XLII. TO L.

- 1 AND how did they get there? well, this we shall see,
 For 'twas told unto Abr'am that thus it should be,
 And 'tis useful and needful, as much as we can,
 To trace out the wisdom and love of God's plan.
- 2 We have seen Jacob's journeyings part of his way,
 And his story we left, on that sorrowful day,
 When his dearly-loved Joseph was torn from his breast,
 That son so much valued, that son loved the best.
- 3 Long time had elapsed since he thought Joseph dead,
 And Benjamin now was his comfort instead,

When a new trial came, the old man to distress,
Which proved, in the end, good old Israel to bless.

4 'Twas a famine,—so direful, that none could supply
The corn for their households, in countries hard by ;
But hearing of plenty in Egypt's far land,
His sons went to purchase at Jacob's command.

5 Ah ! little they thought, as they went on their way,
That Joseph their brother they'd see the next day !
And when in his presence, they did not perceive it,
That the stripling they sold, was the great lord of
Egypt !

6 But they, all unchanged, in a moment *he* knew ;
With them came his dreams to his memory too,
And when bowing around him, he thought of the day,
When those dreams were the reason they sent him
away.

7 First he spake to them roughly, and said they were
spies,
Then kindly he ordered them fullest supplies ;
Commanding his steward to fill each man's sack,
Then to put in their money, and send the men back :

8 Keeping one as a hostage, to prove them, he said,
And by this should he know, when they came next
for bread,

If indeed they were spies, or were honest and true,
If their brother, the youngest at home, they brought
too.

- 9 How sorry was Jacob ! “ Oh, why did you say
“ That one was at home with his father this day ! ”
“ The man did so strictly enquire, ” they said,
“ That his purpose of knowing we could not evade. ”
- 10 But the famine was sore, and though Jacob declared
That Benjamin could not, and should not be spared,
Their households had eaten the corn they had
bought,
And a future supply must in Egypt be sought.
- 11 So his sons were reminded by Jacob to go,
But Judah replied, that they could not do so,
For the man had most solemnly said that, in case
Their brother came not, they should not see his face.
- 12 Poor Jacob at last was obliged to consent,
And to keep them from starving his Benjamin went;
For longer to linger, he saw it was vain,
And he parted, not hoping to see him again.—
- 13 Then taking a present of honey and balm,
With myrrh, nuts and almonds, his anger to calm,
And twice as much money put into each sack,
To the great man in Egypt they sped them all back.

- 14 When Joseph saw Benjamin stand with the rest,
A feeling of tenderness rose in his breast,
But he straightly repressed it, and bade his man soon
Prepare, that these men might dine with him at noon.
- 15 But they were afraid of some evil design,
When the great man invited them all in to dine ;
For their minds were still kept on continual rack,
Till they show'd to the steward what they had brought
back.
- 16 Oh ! how clearly we here see the wages of sin ;
The fright and the sorrow his brethren were in,
Was the working of conscience,—for oft to their mind,
Came their treatment of Joseph, so harsh and unkind.
- 17 The steward allayed all their fears, for he knew,
In their dealings with him, they were honest and
true;—
He had nothing to do but his master to mind,
Nor guessed he the secret that lingered behind.—
- 18 But Joseph determined yet further to bring
More home to their conscience the sense of their sin,
He feasted them kindly, then let them all go,
With food for their households, and Simeon too :
- 19 But he ordered his steward, to hide in one sack
His own silver cup, then to fetch the one back

With whom it was found :—and he told him beside,
In the youngest one's sack that the cup he must hide.

20 Oh! the sorrow that rose in each bosom around,
When in Benjamin's sack, the lost treasure was
found!

They rent all their mantles, in token of pain,
Then loaded their asses and went back again.

21 Alas! and is this the reward that they gain?
Yes! "The way of transgressors is hard" it is
plain:

And here we may see,—'tis intended, no doubt,—
That sin, although hid, will one day be found out.—

22 Then Judah confesses their sin, with full soul,
And the tide of his grief he can scarcely control;
(Oh! 'tis precious to know that a promise is given,
That sin thus acknowledged, is always forgiven.)

23 He hides not, nor palliates ought they have done,
He has nothing to plead, for he feels they're undone;
And with lowly confession is willing to share
The wrath of the man, and his punishment bear.

24 How lovely the picture! how striking! how true!
And he's willing to stand as a substitute too:—
A type here of Jesus, in Judah we see,
Let us pause,—for it deeply concerns *you* and *me*.

- 25 When Jesus was once a sin-offering made,
The sins we've committed, on Him were all laid ;
The bond slaves of Satan we must have become
If God had not for us, accepted His Son.
- 26 'Twas much love in Judah to offer to stay,
That Benjamin might in his stead go away ;
But, who can express how much deeper must be,
That love which could die for such rebels as we ?
- 27 But return we to Joseph.—This scene can he stand ?
No ! his feelings are now quite beyond his command,
He bids the Egyptians his presence depart,
While he makes himself known, and thus eases his
heart.
- 28 Their surprise, their astonishment, who can unfold !
When the words, "I am Joseph" the secret all
told !
His affection could scarcely their terror allay,
They had sold him !—and this filled their breasts with
dismay.
- 29 Oh ! how kindly he soothed them,—and bade them
not grieve,
"For the Lord," said he, "sent me your wants to
relieve ;
"And now go return to my father, in haste,
"And bring him, that I may once more see his face."

- 30 The fame of this meeting was soon blazed abroad,
It spread through the palace to Egypt's high lord,
And it pleased Pharaoh well, and his royal command
Was, "Haste, bring your father to dwell in this land."
- 31 "Send waggons to fetch him, nor fetch him alone,
"But his sons, and their families, every one;
"Regard not the stuff, thus I bid you to say,
"And give them provision to eat on the way."
- 32 And this was God's working! His way to restore
To Jacob that son whom he thought was "no
more."
How tender the meeting! He wept on his neck
A good while, those tears which they neither could
check.
- 33 Thus they came into Egypt, wives, families, all,
With flocks, herds and cattle, the great and the small;—
Unto Goshen, whose land yielded pasturage good
For their cattle, while Joseph supplied them with food.
- 34 And here Jacob died:—but his sons he addressed,
And (endowed as a prophet) he each of them blessed,
The birthright from Reuben he righteously claimed,
And Joseph the chief of his brethren named.
- 35 Then yielding his spirit,—his dying record,—
"I wait thy salvation, my covenant God."

Took a pledge from his sons, which they readily gave,
And was buried with splendour in Machpelah's cave.

36 Here Joseph died too, and by faith, was possest
With the knowledge, that Egypt could not be their rest;
And he made all his children and brethren say,
They would carry his bones, when they all went away.

37 Thus closes the book which we "Genesis" call,
It begins with creation, and tells of man's fall,
The account of the patriarchs in it appears,
Including a period of two thousand years.

[Verse 3] Ro. 8. 28 — [Verse 16] Gal. 6. 7, 8 — [Verse 21] Pr. 13. 15 - Nu. 32. 23 - Ge. 4. 10 - Ps. 90. 8 - 139. 1. 12 - 1 Co. 4. 5 — [Verse 23] Ps. 51 - Ac. 2. 37. 41 - 1 John 1. 8, 9 — [Verse 25] 1 Pe. 3. 18 - 2 Co. 5. 21 — [Verse 26] Ro. 5. 7, 8 — [Verse 32] Lu. 12. 22. 31 — [Verse 34] 1 Ch. 5. 1, 2 — [Verse 36] He. 11. 22.

J O B .

1 ABOUT this time, or perhaps before,—
Just when he lived we can't be sure,
Nor need we know the date;
For were it of much consequence
How many years Job lived from hence,
The Bible would relate.

- 2 All that concerns *us*, we are told,
About the good old men of old,
And Job is one of these ;—
Nor should his age, his place of birth,
His sorrows, or his patient worth,
Alone our *fancy* please.
- 3 Job's character we would explain,
And try the meaning to obtain,
For which his life is given ;
All that's by inspiration sent,
Is written with the sole intent,
To train our souls for Heaven.
- 4 His tale is simple.—He had health,
Repose, and leisure, ease, and wealth ;
Was rich in pastoral store ;
Had precious kindred, children, wife,
All that could render dear this life,
The world could yield no more.
- 5 Now, as a counter-weight to these,
It did the Lord in wisdom please
To try this “upright” man :
To Satan was the mission given,
When he among the sons of heaven
Proposed the artful plan.
- 6 Satan, permitted, showed his hate,
By tempting Job in his estate,
His cattle, children, wife :

And next, when he had found that fail,
The Lord allowed him to prevail
O'er all, except Job's life.

7 Then low in dust and ashes, see
Him, who in his prosperity
We might have envied late ;
His friends who came to comfort him,
Placing his sorrows to his sin !
Instead of Satan's hate.—

8 It seems, this history would show,
How far "an upright man" could go,
When trusting self so frail ;
For Job, when he had borne so much,
(For patience there was never such,)
Was found at last to fail.

9 And if Job failed, whom God allowed
(When in his presence Satan bowed)
To be indeed "upright :"
Shall we pretend to stand our ground,
When even Job, when tried, was found
Imperfect in His sight !

10 The Lord permitted Satan, then,
To try this best of fallen men,
To prove his want of strength ;
And never Job this truth had known,
By arguments his friends had shown
But,—God appeared at length,

- 11 And then, the sight of Him removed
The proud self-righteousness he loved,
And laid the sinner low ;
And this will always be the case ;
Like Job, we take our proper place,
When we His greatness know.
- 12 “ I do abhor myself, and I,
“ Lowly in dust and ashes, lie,
“ And count myself as vile :”
Thus Job exclaimed, when he at last,
Through all his trials having past ;
God blessed him with His smile :
- 13 And crowned his latter end with more
Than twice as much he had before ;
In riches, honour, health,
Sons, daughters, and prosperity ;
So turned was Job’s captivity,
And doubled all his wealth.
- 14 Job failed.—But there was *One*, who stood
The malice of that foe to God ;
Jesus, the Lord, we know
Was once, like Job, to Satan left
To sift him, but he steadfast kept,
Nor sunk beneath the blow.
- 15 Now, would we conquer too ? we must,
Not in ourselves, but Jesus trust ;
Jesus alone has power

To save us from that subtle foe,
Whose crooked ways can no man know,
In seeking to devour.

16 Thus will the history of Job,
Be to our hearts a useful probe,
Though written long ago ;
If we find out—how weak is man—
How great is God—and how we can
Satan's devices know.

[Verses 1 and 2] De. 29. 29 — [Verse 3] 2Ti. 3. 16, 17 — [Verse 11] Lu. 5. 8 -
Ps. 50. 21 — [Verse 14] Mat. 4. 1..11 - John 14. 30 — [Verse 15] Lu. 10. 17..21 -
8. 26..36 - 4. 41 - 22. 31, 32 - Mar. 1. 32..34 - 9. 17..29 - 16. 17 - Ep. 6. 10..18 - 2 Co. 11.
3, 4 - 1 Pe. 5. 8, 9 - Re. 20. 1, 2 — [Verse 16] Ja. 4. 6, 7 - 2 Co. 2. 11.

THE EXODUS.

PHARAOH AND MOSES.

EXODUS I. AND II.

1 JOSEPH was long since dead,
So was *the* Pharaoh too,
Of whom such wondrous things are said,
And who good Joseph knew.

- 2 The name of Pharaoh, then
 Had all of Egypt's kings ;
 But *name* and *character* of men
 Are very different things.
- 3 The one that now arose,
 (His name was Pharaoh too)
 Counted all Israel's sons as foes,
 He never *Joseph* knew.
- 4 The records that were kept,
 The king had never learned,
 Or sure such fame as Joseph left,
 His race he had not spurned.
- 5 But thus it did betide :—
 This Pharaoh, jealous grew,
 For Israel's sons so multiplied,
 He knew not what to do.
- 6 He feared when great they'd grown,
 He should become their spoil ;
 So here his policy was shown,
 To harass them with toil.
- 7 And well the tasking-men,
 Did all he bade them do ;
 But, just as they oppressed them then,
 They multiplied and grew.

- 8 Nor could he be content
 To bitterly oppress,
 To crush them quite was his intent,
 Whatever their distress.
- 9 So, much to his disgrace,
 (Though here his hope was vain,)
 To rid him of the hated race,
 He bade their sons be slain.
- 10 But they, to whom he sent
 To execute this plan,
 Feared God, and thus they did prevent
 The malice of the man.
- 11 But, they could not defy
 The edict next he gave,
 For "drown them" was the tyrant's cry,
 "Beneath the Nile's deep wave."
- 12 How many perished thus,
 The Bible does not say,
 But doubtless many an infant must
 (Poor babe,) have died this way!
- 13 Just at this time was born
 A child, in Levi's tribe,
 And though the hope might seem forlorn,
 The babe was saved alive.

- 14 Three months it was concealed,
(What will not faith perform?)
Till by some accident revealed,
Its hiding place was gone !
- 15 The mother of this babe,
Then made a little ark,
And placed him near his watery grave,
But bade his sister mark.
- 16 Sharing her mother's pain,
She waited anxiously ;
When lo ! the Princess, with her train
Of maidens, passed close by.
- 17 And 'mongst the flags, she spied
The little helpless thing ;
And lifting up the lid, it cried,
And so she pitied him !
- 18 " This is a Hebrew's child,"
Her yearning heart did say,
" A Hebrew nurse must be supplied,
" And I'll the wages pay."
- 19 His sister quickly ran
To fetch her mother there,—
And so his infancy began
'Neath his *own* mother's care.

20 And Moses thus was taught
To fear Jehovah's name,
Ere he, to Pharaoh's daughter brought,
Her royal son became.

21 This is another proof
How God can work with man,
And cause him while he stands aloof
To execute His plan.

22 Pharaoh, on mischief bent,
Rears in his court a foe,
Who is the destined instrument
Of Egypt's overthrow !

23 The great deliverer,
Of Israel's injured race,
Was reared by one no less than her
A diadem would grace.—

24 But, when "the time" drew on,
(Doubtless revealed to him,)
Moses refused to be her son,
Though claimed as royal kin ;

25 And cast his lot with those,
Now in affliction's school,
The people whom Jehovah chose,
To lead, and guide, and rule.

- 26 He daily grieved to see,
 The burdens they did bear,
And fain he would with sympathy
 Their bitter sorrows share.
- 27 He thought his brethren knew
 That help was in his hand,
When he for them th' Egyptian slew,
 And hid him in the sand.
- 28 But when two Hebrews strove,
 And Moses came between,
To try to make them act in love,
 As they had brethren been ;
- 29 He that had done the ill,
 Thrust him away, and said,
“ Who made thee judge ? mean you to kill
 “ Me, like th' Egyptian dead ? ”
- 30 When Moses found 'twas known,
 He quickly fled away ;
For Pharaoh now infuriate grown,
 Would gladly Moses slay.
- 31 To Midian's land he went,
 And married there a wife ;
And here without ambition, spent
 A shepherd's peaceful life.

- 32 He was there forty years :—
 For thus the Lord had planned,
 No doubt, His servant to prepare,
 And fit him for command.
-

[Verse 2] Ro. 2. 28, 29 — [Verse 13, &c.] Acts 7. 20..29 — [Verse 14]
 He. 11. 23 — [Verse 21] Ro. 9. 17 — [Verses 24 and 25] He. 11. 24..26.

THE BURNING BUSH.

EXODUS III. AND IV.

- 1 'Tis the time of the promise ! Jehovah appears,
 To comfort His people, and dry up their tears ;
 Unheeded no longer their pitiful cry,
 'Tis the time He had promised, and now He is nigh !
- 2 In the desert, where Moses was feeding his flocks,
 At the back of Mount Horeb surrounded with rocks,
 Far off from the haunts and the traffic of man,
 The Lord opened up all his wonderful plan.
- 3 First Moses was struck with the marvellous sight,
 Of a bush not consumed, and yet still burning bright :
 'Twas a gracious design his attention to gain ;—
 When the Lord had obtained it, He called him by name.

- 4 Moses said, "Here am I," yet he trembled with fear,
When he found that the Angel of God was so near,
"Put thy shoes from thy feet," was Jehovah's reply,
"The ground is too holy for thee to draw nigh."
- 5 Then Moses in consciousness covered his face,
(An attitude fitting so holy a place,)
The Lord then proceeded His plan to display,—
That He meant to deliver, and which was the way.
- 6 How gracious the message! how kind, and how true!
"I am come to deliver my people and you;
"And now I will send you to Pharaoh, the king,
"And you shall my people to this mountain bring.
- 7 "To the land that I promised their fathers, and sware
"That Abr'am, and Isaac, and Jacob, should share—
"The land of the Canaanites, Perizzites too,
"The Hivites, and Jebusites,"—though they were few.
- 8 And much Moses needed the Lord's support then;
The Scriptures declare, he was meekest of men,
And now, that the Lord was exalting him high,
He shrunk from the office, and said, "Who am I?"
- 9 The Lord could have said, "You are nothing 'tis true,
"And I can deliver as well without you;"
But his God did in mercy such arguments use,
That at last Moses did not the errand refuse.

Though the office he could not indeed set aside,
Still peevishly thus to the Lord he replied,
“ Oh ! what shall I say ? in what name shall I go ?
“ For the God of their fathers they none of them know : ”

- 11 “ I AM THAT I AM, and for ever the same ;—
“ Tell the children of Israel, I AM is my name :
“ My covenant I keep with their fathers, and them,
“ To all generations : ” Amen, and Amen.
- 12 And was this sufficient ? No ; Moses replies,
“ Supposing the people my message despise ? ”
(Ah ! Moses, what mercy thy weakness brings forth,)
He is answered in pity, instead of in wrath ;
- 13 Permitted with signs and with wonders, to go
To the people, and thus his credentials to show ;
And Aaron his brother too, given a share
In the work, which he felt yet unable to bear.—
- 14 With the Lord 'tis not needful to go a great length,
To prove to His people in what lies their strength ;
So the poor shepherd's staff which he held in his hand,
When appointed by God, was the scourge of the land.—
- 15 The men were all dead that sought Moses's life,
When to Egypt he went, with his sons and his wife,
And he bound them in covenant to God by the way,
Lest He, (as he threatened,) should both his sons slay.

- 16 But before he went forth, (as God said,) in the Mount,—
 He met Aaron there, and did all things recount ;
 And doubtless the Lord did his brother prepare,
 By previous appointment, the burden to share.
- 17 Thus ready for action the brothers appear,
 And call on the elders of Israel to hear ;
 Who, groaning in bondage, receive the glad word,
 That help is at hand :—and they worship the Lord !

[Verse 1] Ge. 15. 12..18 — He. 6. 14..18 — 1 Co. 10. 13 — 2 Ps. 2. 9 — Nu. 23. 19 — 1 Ch. 17. 16..37 — [Verse 3, &c.] Acts 7. 30..35 — [Verse 7] 1 Ch. 16. 16..19 — Ps. 106. 9..14 — [Verse 8] Nu. 12. 3 — [Verse 12] Ps. 106. 11, 13, 14 — [Verse 14] Ge. 17. 14.

THE PLAGUES OF EGYPT.

EXODUS V. TO XI.

- 1 BUT where was Pharaoh all this while?
 That wicked king,
 Who bid them fling
 The Hebrew children in the Nile.
 Ah ! he was dead,
 But, in his stead,
 Was one as much the people's dread.

- 3 But Moses did not fear to go ;
The Lord had said,
“ The men are dead
“ Who sought thy life ; ”—and as we know,
In forty years,
All changed appears,
Moses had too forgot his fears.
- 3 To this new king then Moses went,
To take the word
Of Israel's God ;
And this the message that was sent :
“ Israel must go,
“ The Lord says so,
“ To yonder wilderness, His laws to know.”
- 4 “ And who's the Lord ? ” the king then said,
“ That I should hear,
“ Or I should fear ;
“ I neither will obey nor dread :
“ The people sigh,
“ But what care I ?
“ They shall not go, is my reply.”
- 5 And then he turned himself in wrath,
And went away,
That selfsame day,—
And sent this bitter edict forth ;
“ Their tale of bricks
“ I bid you fix,
“ But give no straw the clay to mix.”

- 6 Poor Israel! worse thy bondage grown!
 To gather straw,
 They scattered are,
The place to find it they're not shown:
 Hard the belief,
 There is relief,
When only doubled is their grief!
- 7 The Lord however yet was near,
 And Moses goes
 With all their woes,
And pours them in His gracious ear;
 And He ere long,
 Proves He is strong,
And turns their grief into a song.
- 8 But Egypt's haughty king must first
 Be humbled low,
 Like every foe,
(Satan is one) whose madness durst
 The Lord defy,
 His power deny,
Lifting his puny arm on high.
- 9 The Lord replies, "Pharaoh, I know,
 "Will keep you here
 "Till I appear,
 "And in him all my power shall show;
 " 'Twill be a page,
 " In every age,
 " For men to read his baffled rage.

- 10 " But now, go let him see the signs
 " I bid thee do,
 " My hand to show.
 " By Egypt's river's brink betimes
 " The king will be,
 " Go thou,—but he
 " Will not obey, and set thee free."
- 11 And Moses did the Lord's command.
 (Now Pharaoh knew,
 Moses could do
Some wonders with that rod in hand;
 He'd seen the feat,
 When it did eat,
His sorcerers' serpents up complete.)
- 12 So now, upon the river's brink,
 He meets the king,
 And does a thing
Which made the very river stink ;—
 The lifted rod
 Turned it to blood !
Will Pharaoh own the hand of God ?
- 13 No ! Moses tried in vain to shake
 The haughty king,
 And quickly bring
The people out.—It did not make
 The king repent,
 Though this th' intent,
Each time that Moses to him went.

- 14 The second plague the king abhorred ;
The leaping frog,
From pond and bog,
Swarmed o'er the land, at Moses' word ;
And now he'd say,
The people may
Go, if you'll send the frogs away.
- 15 But, when he saw the frogs were gone,
He changed his mind,
Ever inclined
To treat Jehovah's hand with scorn :
Who in a trice,
Turned into lice
The very dust before his eyes.
- 16 This touched again the haughty king,
" The finger 'tis
" Of God in this"—
And will it not submission bring ?
No ! Pharaoh's yoke
Cannot be broke
With less than all Jehovah spoke !
- 17 Next came the flies upon the land ;
But Israel, he
From this was free,
Hid in the Lord Jehovah's hand.
The swarms of flies,
To their surprise,
Only on Egypt's border rise !

- 18 But this third plague had failed again,
The king, felt scorn,
But lo ! next morn,
Among the cattle a murrain.—
Still Israel, he
From this is free.
Will Egypt's king still hardened be ?
- 19 E'en so,—the fifth, and sixth, and each
Were all the same
Over again,
Only this lesson more to teach,
When God gives up
There is no hope,
But wrath on wrath fills up the cup !
- 20 The plague of murrain, when 'twas o'er,
Was turned to pains
Of boils and blains,
On man, and beast, a frightful sore :
This did prevail,
Then, fire and hail
The produce of the land assail.
- 21 And here God tried the *nation's* faith ;
For *all* were warned,
And while some scorned,
Madly resisting all God saith ;
Those men who feared,
Had cattle spared,
And in the Lord's protection shared.

- 23 Tremendous was this seventh scourge !
For Egypt's plain
Had never rain :
But when the Nile swelled o'er its verge,
With gladdened eyes
They saw it rise,
Watering their land with full supplies.—
- 24 Next came the locusts, direful foe,
And they devoured
What yet was spared,
Completing Egypt's overthrow :
All that was green,
Was quickly seen
To fade, as though it ne'er had been.
- 25 Twice now the king had bid them go,
And so again,
When gone the pain,
His heart became obdurate too,
Till all was o'er,
And he no more
Could tempt Jehovah's vengeful store !
- 26 The ninth plague, was an awful gloom
Of darkness sent,
Which might be felt ;
It seemed the seal of Pharaoh's doom !
For when to him,
Moses went in,
He found him hardened in his sin.

26 With darkness round him such as this,
 Who could conceive,
 Or scarce believe,
A daring answer would be his!
 Yet it was so ;
 Midst all this woe,
He would not let the people go !

27 " Go get thee from me in disgrace,"
 Pharaoh's reply,
 " For thou shalt die
 " If thou presum'st to see my face ;"
 Thus, daring more
 That vengeful store,
Which he had trifled with before.

28 Moses replied—" Thou'st spoken well,
 " For I no more
 " Will stand before
 " Thy face, Jehovah's will to tell ;
 " But ere I go,
 " I bid thee know,
 " Soon will thy pride come bending low :

29 " For through thy land, from great to small,
 " The first-born son
 " Of every one
 " Shall surely die ; and then from all
 " Shall straight arise,
 " Such bitter cries,
 " As e'en shall fill *thee* with surprise."

20 " And in such favour *we* shall be,
 " That, all our toil
 " Repaid with spoil,
 " We shall leave bare thy land and thee ;
 " To us 'tis lent,
 " From thee 'tis rent."
 His message done !—then Moses went.

[Verse 8] Jude 6 — [Verse 9] Ro. 9. 17. 22 — [Verse 11, &c.] Ps. 105. 26. 38
 — [Verse 19] Ro. 2. 5 — [Verse 23] De. 11. 10, 11 - Eze. 20. 9, 10 — [Verse
 28, &c.] He. 11. 27.

THE PASSOVER.

EXODUS XII. TO XIV.

1 THE Passover ! Oh ! wondrous sign !
 To typify the love divine
 Of God, to fallen man.
 This, Gabriel's intellect so high,
 To comprehend would vainly try,
 Nor could the meaning scan ;

2 Had not the Son of God, in time,
 Himself revealed the plan sublime—
 When once He suffered thus :—

For wrath is typified by fire,
And Jesus bore God's vengeful ire,
A substitute for us.

- 3 Believers now His death record,—
In memory of their dying Lord,
They take the bread and wine ;
The one to speak of living food,
The other of His precious blood,
He made for them the sign.—
- 4 But speak we of the Israelites—
To them the Passover relates,
To them it first was given ;
When from Egyptia's hostile land,
Beneath the Lord's protecting hand,
By Pharaoh they were driven.
- 5 Dread night ! in which at last was shown,
How great the wrath of God made known
In this most awful way ;
When the destroying Angel, went
Through Egypt's land, with this intent,
The first-born sons to slay !
- 6 Pharaoh of this had been forewarned,
But he the messenger had scorned,
And drove him from his face,—
The Lord would Israel too prepare,
Lest they the wrath should also share :
(Oh ! proof of matchless grace !)

- 7 Such was the Passover.—Designed
To keep for ever in their mind,
Remembrance of this night :—
This the appointment.—Now the way ;—
They were to take a lamb, and slay
About the evening light :
- 8 And when the paschal lamb was dead,
The blood which at the time was shed,
Was to be sprinkled o'er
The lintel, and the two side posts ;
Too precious, this the act denotes,
To trample on the floor.
- 9 The bread which they were bid to make,
With bitter herbs they were to take,—
And roast the paschal lamb ;
With loins too girded for their flight,
And staff in hand, in haste, that night
They were to eat the same.
- 10 Oh ! happy people ! saved and free !
Oh ! Israel ! who is like to thee ?
From judgment thou art spared !
Safe ! for the blood is on thee seen,
Free ! for the victim slain has been,
Itself the feast prepared.
- 11 Oh ! had some unbelieving one,
To question of its worth begun,
And said, “ We cannot see

“ Why blood just sprinkled round the door,
“ Should save us from the Angel’s power,
“ And our salvation be ?”

12 It would have been exactly so
With them, as many now we know,
Who, though forewarned they be,
Yet will not trust the Saviour’s blood ;
The only way prepared by God,
To set the sinner free !

13 But no ! there was not one so vain,
All Israel did the blessing gain,
For Israel was to stand,
A type of those, who now by faith
Simply rely on what God saith ;
And reach the promised land.

14 And here we cannot but compare,
These, who the Lord’s protection share,
When vengeance is at hand ;
With those, who dared to meet his wrath,
When the commissioned sword went forth,
Across the guilty land.

15 They were secure,—and feasting too,—
While o’er their tents the Angel flew,
With orders not to spare
Till all were equally bereft,
Nor one first-born in Egypt left,
A parent’s love to share.

- 16 'Twas midnight!—yet the king did rise,
And 'mid his grief and his surprise,
He bade the people go ;
Nay, urged them quickly to be off ;
That e'en unkneaded in the trough,
They packed the new-made dough :
- 17 Upon their shoulders bound their clothes,
Then borrowed costly things of those
Who drove them thus away ;
The Lord prepared them these supplies,
He gave them favour in their eyes,
And Egypt spoiled this way.
- 18 Then did they gladly journey on,
And thought, no doubt, their sorrows done,
Their toils and griefs all past ;
But yet once more they had to stand,
And see the Lord's uplifted hand,
On Pharaoh and his host.
- 19 Commanded by the Lord to be
At Pi-hahiroth, by the sea,
Encamping there serene,
They dreamed not Pharaoh would pursue,
And hardly would believe it true,
When first his host was seen.
- 20 But when they lifted up their eyes,
And saw him near, to their surprise,
They all were sore afraid ;

And though they cried unto the Lord,
They trusted not His faithful word,
But Moses did upbraid.

21 Yet Moses, ever to them true,
Heeded them not, for well he knew,
The Lord was on their side ;
Though then he did not see the way,
He pleaded with them to obey
The Lord, who could provide.

22 Doubtless his heart he lift on high,
We judge this by the Lord's reply,
" Why dost thou cry to Me ?
" Speak unto Israel—let them know,
" That forward now I bid them go,
" And then my hand they'll see.

23 " Lift up thy rod, and straight divide
" The sea—'tis thus that I provide
" For Israel's passage o'er ;
" Pharaoh will madly follow you,
" But I shall get my glory too,
" When Pharaoh is no more !"

24 Thus, in this moment of dismay,
The Lord himself prepared their way,
Showing what He can do ;
Th' obedient waters quick divide,
And as a wall on either side,
They let the people through.

- 25 The cloudy pillar, which by day
And night, had led them in the way,
 Behind their host now goes ;
It was the LORD, who in his might
Was thus their safeguard and their light,—
 But darkness to their foes.
- 26 And soon the proud Egyptian host
Perceived it to their utmost cost ;—
 'Twas at the dawning light
His fighting 'gainst them He reveals,
By taking off their chariot wheels,
 Discomfiting them quite.
- 27 And as they drove thus heavily,
They said, “ We'd better turn and flee : ”—
 They felt at last His might,—
But all too late !—for they no more
Will reach alive that further shore :
 For at the morning light,
- 28 The 'whelming waters o'er their head,
Return to their accustomed bed,
 And all the host are drowned,
Their chariots and their horsemen too ;—
While Israel travelled safely through,
 Upon the firm dry ground.
- 29 Yes, it was in this wondrous way,
The Lord saved Israel on that day,
 According to His word :

The Egyptians dead upon the shore,
 Was proof of His almighty power ;
 And they believed the Lord !

[Verse 2] 1 Co. 5. 7, 8 - Mat. 26. 36..46 - Lu. 23. 44 - Mar. 15. 34 — [Verse 3]
 1 Co. 11. 23..29 - Lu. 23. 15..31 - 1 Co. 10. 16..18 - Ac. 20. 7.

THE SONG OF MOSES.

Exodus xv. 1..21.

Then Moses in ecstasy breaks out in song,
 And Israel in chorus the numbers prolong.—
 “ I will sing to the Lord, for 'tis He makes us free,
 “ The horse and his rider are drowned in the sea :
 “ The Lord is my strength, and the Lord is my song,
 “ To my God alone does salvation belong :
 “ The Lord is a warrior, the Lord is His name,
 “ The God of my fathers, for ever the same !
 “ Thy right hand, Oh ! Lord, is so glorious in power,
 “ That Pharaoh, his chariots, and horse, are no more ;
 “ In the depths of the waters are they overthrown,
 “ They sunk in the billows like lead or like stone.
 “ His excellent greatness has overthrown those,
 “ Who dared in their madness His purpose oppose :
 “ They came up against Thee, in battle array,
 “ But Thy wrath has consumed them as stubble away.
 “ 'Twas the blast of thy nostrils that drew up the deep,
 “ When the floods at thy bidding stood up as a heap.

" They said, ' We will spoil, overtake and pursue,'
 " Thou didst blow with thy wind, and the host over-
 threw—
 " Oh Lord ! who is like Thee,
 " Among all the mighty ?
 " Thy wonderful doings the people will hear,
 " To tell out Thy praises,
 " Our hearts it upraises,
 " While Edom and Moab shall tremble with fear.
 " Repeat the loud chorus, again and again,
 " For ever and ever—the Lord He shall reign ;
 " For the horsemen of Pharaoh are drowned in the sea,
 " While Israel, His people, are safe and are free !"
 To aid the loud chorus then Miriam advances,
 And leads on the women with timbrels and dances ;
 Then sings, " To Jehovah the glory shall be,
 " For the horse and his rider are drowned in the sea !"

THEIR JOURNEY BEGUN.

EXODUS xv. 22..27.

1 Is Israel's rest to be
 Immediately obtained ?
 And straight from the Red Sea
 The promised land be gained ?
 No, they've a waste to travel through,
 And much to learn, and much to do.

- 2 The young disciple here
 May learn a useful rule,
 'Twill save him many a tear,
 For any other school,
That when he feels his race begun,
He must not think the conflict done.
- 3 Or, just like Israel's song,
 His will be changed to cries,
 And the first grief that comes,
 Will fill him with surprise :
As love of ease, made them suppose,
That they might now enjoy repose.
- 4 But this is not the way
 The Lord His people guides :—
 A bright example they
 Of *how* the Lord provides,
And in their murmurings we shall see,
How He could All-sufficient be.
- 5 The first three days they marched
 Over a sandy plain,
 Their lips with thirst were parched,
 Nor water could obtain ;
And when they did, at Marah's brink,
'Twas bitter, and they could not drink.
- 6 Now this was all designed
 To tell to us this fact
 That, we must be resigned
 To tread a dreary track ;

Nor wonder, when like them we gain
A longed for hope,—we find it vain.

7 But shall we murmur too,
And just like Israel be?
No, for our Guide so true
Has found for us a tree,
Which with its precious healing wood,
Transforms the curse into a good.

8 Yes, there's indeed a tree,
Which can the sorrows heal,
However deep they be,
Which human hearts may feel;
It is the cross of Christ!—which thrown
Into the draught,—the bitter's gone!

9 So when the Lord had tried
And proved His people thus,
Some wells of water He supplied
To satisfy their thirst;
And there, beneath the palm-tree shade,
The cloudy pillar some time staid.

[Verse 3] Phi. 3. 12, 14 - 1 Pe. 4. 12 - Ac. 9. 15, 16 - Lu. 14. 25, 33 — [Verse 7]
John 16. 13, 14 — [Verse 8] 2 Co. 12. 9, 10 - Gal. 6. 14 - 2 Co. 6. 10 - John 16. 33.

THE MANNA.

EXODUS XVI.

- 1 WHILE through the desert they were led,
By *miracle* were Israel fed ;
Though much they murmured, bread was given,
Free, constant, kind, each day from Heaven.
- 2 When morning did their wants renew,
It lay about their camp like dew,
A full supply for each one's need—
In form like coriander seed.
- 3 In taste, it was described to meet
Wafers mixed up with honey sweet ;
They called it, as from Heaven it fell,
“ Manna,” its name they could not tell.
- 4 At noon it melted all away :—
And what is stranger still to say,
It ceased upon the sabbath quite,
To reverence that day aright.
- 5 So they upon the day before,
Had each to get a double store ;—
But oh ! they here rebelled again,
Though the injunction was so plain.

- 6 They were commanded, on their way,
To gather only for the day,
And not to keep throughout the night,
A single cake to morning light.
- 7 But some from this commandment shrank ;
And by the morning light it stank,
Bred worms, and was unfit for use :
Its freeness thus they did abuse.
- 8 But when they laid their double store
For Sabbath use the day before,
The manna was as nice to eat,
As if just gathered fresh and sweet.
- 9 This the Lord's plan, to try their faith,
Their deference to whate'er He saith :
And by their history we may prove
If *we* the Saviour's precepts love.
- 10 Let us compare ourselves,—we may
The Holy Scriptures show the way :—
This world's a desert, we pass through,
And Heaven's the promised land in view :
- 11 Provision for us by the way,
Must too be gathered day by day ;
And Jesus is our food ; who said,
“ I am indeed, the living bread.”

- 13 Now when some Israelites had said,
We loathe this light this daily bread,
We long for leeks, and onions too,
Which in the land of Egypt grew ;
- 13 They were like those who would obtain
Their portion *here*,—then Heaven would gain :—
While they pretend to Heaven to go,
They want to have a heaven below.
- 14 But if we're taught in Wisdom's school,
We shall obey the Scripture rule,
And be content with desert fare,
Till we the land of promise share.
- 15 The pleasures of this world, at best,
Are just as far from giving rest,
As Egypt, with its toil and pain,
Where Israel longed to be again.
- 16 How much of punishment they knew,
While travelling the desert through !
It was because their hearts were set
On Egypt, where they lingered yet.
- 17 Their case is ours !—though heavenly bread
Be round our tents like manna shed,
Well suited to our utmost need,
On grosser food we'd rather feed.

18 Oh ! let us not be quick to blame,
 Seeing that we are just the same ;
 As prone to murmur as were they,—
 As prone from God to turn away.

[*Verse 11*] John 6. 27..59 — [*Verse 13*] Mar. 10. 17..31 - Ps. 73 - Lu. 9. 57..62
 — [*Verse 14*] 2 Co. 4. 16. 18 - 5. 1..4 - 2 Ti. 2. 1..12 — [*Verse 15*] Lu. 12. 16..21 -
 Mar. 8. 36, 37 — [*Verse 17*] Lu. 14. 16..24 - 15. 11..33 - Is. 44. 9..20.

THE SMITTEN ROCK.

EXODUS XVII. 1..7.

WHEN Israel, as before was said,
 From Marah's streams were onward led,
 They halted where the palm-trees made
 For their repose a pleasant shade ;
 And where the streams for which they sighed
 In fullest measure were supplied.
 But Elim must be quitted too,
 And Sinai's desert travelled through ;
 So from the wilderness of Zin
 They journeyed on to Rephidim :
 Where, finding naught to quench their thirst,
 They chide with Moses, as at first.
 Thus far they'd found the Lord was true,
 Yet even here they murmured too ;

And really doubted if they'd got
The Lord among them, or had not !
Here they had reached the very rock
Where Moses led his father's flock ;—
'Twas where the Lord had promised him
He should His people Israel bring :— 20
It seems as if the Lord designed
To bring His promise to their mind ;
For as He there their murmurings stilled,
He showed His promise was fulfilled.
" Take now thy rod, to Horeb go,
" I will be there my power to show ;
" There smite the rock, and it shall give
" Water to make the fainting live "—
So Moses did ; and forth there came
A living and life-giving stream ; 30
Which followed them by night and day,
Where'er " the pillar " led the way,
For flocks, and herds, and people too,
The long, long way they travelled through :
Reminding us, in all we need,
Of Jesus, who became indeed
" The smitten Rock "—the sheltering shade,
For daily want and comfort made ;
And ours the fault and sorrow too,
If we do not His virtues know. 40

[*Line 20*] Ex. 3. 12 — [*Line 36, &c.*] Is. 48. 21 - 1 Co. 10. 4 - John 7. 37..39.

THE BATTLE WITH AMALEK.

EXODUS XVII. 8..16.

- 1 God's purpose was to teach
 Israel, the whole way through,
 What man could never reach,
 Nor human wisdom know,—
 That nothing can repose afford,
 Until the soul has rest in God.
- 2 When danger seemed to lower,
 It was to teach them this ;
 And when they had no power,
 That power alone was His ;
 And once more it was shown them, in
 The battle fought at Rephidim.
- 3 There Amalek came out
 'Gainst Israel as a foe ;
 But he was put to rout :—
 How was he vanquished so ?
 Because the Lord for them appeared,
 Owning the arm of faith upreared.
- 4 Though Joshua led the band
 Of warriors to the field,
 'Twas not their lifted hand,
 With buckler, sword, and shield—
 For they were ill-prepared for fight,
 It was the Lord who was their might.

- 5 Moses upon the mount,
 As intercessor stands,
 On Israel's account
 He lifts to Heaven his hands ;
And while they're raised, the foe in vain
Attempts, the victory to gain.
- 6 But Moses is a man,
 And in the work he faints ;
 And sweetly now he can
 Receive the help of saints :
Aaron and Hur support his hands,
As one on each side of him stands.
- 7 Thus they in strength on high,
 And Joshua down below,
 Ere evening's shades drew nigh,
 Discomfited the foe ;
And well might they the banner wave
"Jehovah-nissi," o'er their grave.
- 8 Now this concerns us too,
 Though in a different way ;
 What Christians have to do,
 Is fight, as well as pray,
And if they know where help is found,
They too like Israel stand their ground.
- 9 Jesus their Joshua is,
 To lead them on to fight,

And Moses' part is His,
 Though hid from human sight ;
 To intercede He cannot fail,
 And when He pleads, He must prevail.

[Verse 1] Is. 26. 3 - 48. 22 - 50. 15 - 51. 1 — [Verse 9] He. 2. 10 - 4. 14..16 - 7. 25
 - 1 John 2. 1.

THE COVENANT OF WORKS.

EXODUS XIX. TO XXIV.

- 1 BUT now in the Bible we've come to the part,
 Which opens most fully the pride of man's heart ;
 And in talking of Israel, 'tis well if we see,
 That the same folly dwells, both in *you*, and in *me*.
- 2 We are always too ready to promise what's right,
 And then to forget it, when out of the sight
 Of the person we really did mean to obey—
 The failings of Israel were just in this way.
- 3 When God would His covenant to Israel make known,
 How little they knew themselves clearly is shown,
 For, though they had proofs of their weakness before,
 They promised to act in rebellion no more.

- 4 They knew not themselves, and they knew not their
God,—
How vile was their nature, how pure was His word;
And the standard that Justice was going to draw,
Was to show what they must do, who keep the whole law.
- 5 They had come to Mount Sinai from Rephidim's plain,
For the cloud had moved on, and there halted again
Beneath its dark shadow, where, gloomy and wild,
No feature of beauty or loveliness smiled.
- 6 From the top of this mountain the Lord called aloud,
And Moses went up to meet God in the cloud;
Who told him, if Israel his word would obey,
No people should e'er be so happy as they.
- 7 And Moses went down, and the people came near,
The message he bore they were anxious to hear;
He told them,—and when they God's covenant knew,
They promised the will of Jehovah to do.
- 8 With their words he returned to the mountain again,
Where the Lord did more fully His purpose explain:
Then bade him return, that they all the next day
Might be ready to hear, what they said they'd obey.
- 9 Prepared then by washings, see Israel appear,
As the sound of the trumpet declared God was near;
But as louder and louder the trumpet did sound,
They moved from His presence, and stood far around.

- 10 The rumbling of thunder, the darkness, the cloud,
By Jehovah were summoned His glory to shroud :
No wonder the people should tremble and quake,
When the touch of His footstep made Sinai shake.
- 11 His purity flamed out in lightnings around,
And rendered the spot where he stood holy ground ;
While His pity, yet mingled with righteousness, drew
A boundary line, lest His wrath should break through.
- 12 The pomp and the splendour that Israel saw,
Impressed them with terror, and filled them with awe ;
No bodily cleansing could Israel prepare
To love His appearing,—His glory to share.
- 13 No ! Israel stood then, in their utter dismay,
Condemned by themselves in that terrible day ;
And if we are resting on what we can do,
On the day of account we shall be condemned too.
- 14 The sins of the body all spring from the heart ;
Can a fountain impure healthy waters impart ?
To prove what the tree is, its fruit we must bring,
For none from an unclean, can get a clean thing.
- 15 So the laws that were given on Sinai's mount,
(Which we need not in detail at this place recount)
Were designed, in their purpose, man's doings to try ;
To his actions, as proofs, would the touchstone apply.

- 16 And, whether we take what we usually call
 The ten great commandments, or speak of them all,
 'Twas a covenant of works, from beginning to end ;
 No claim on God's *mercy* could Israel pretend.
- 17 A victim was slain to confirm it as true,
 They heard, and still promised their part they would do ;
 In token of this, they were sprinkled with blood,
 And the Covenant was sealed between them and their
 God.

[*Verse 9*] He. 12. 18..21 — [*Verse 10*] He. 12. 26 — [*Verse 17*] He. 9. 16..20.

THE COVENANT BROKEN.

EXODUS XXXII.

- 1 'TWAS even so ! No sooner given,
 By God Himself, who came from Heaven,
 Than Israel broke the law,—
 In spite of all that they had said
 About its being well obeyed ;
 In spite of all they saw.
- 2 Sinai we read was all on flame,
 And it continued just the same
 When Moses went on high

To meet the Lord upon the mount ;
Who promised more He would recount,
When Moses should draw nigh.

3 One would suppose, when Israel knew
Where Moses was, and what to do,
They would have joined with him,
And constantly their thoughts up-raise
To Sinai's top, still in a blaze,
Instead of planning sin !

4 But no,—Jehovah's laws they spurn,
To Sinai's mount their backs they turn,
And then to Aaron go,
And bid him make them gods, for they
Can't tell, as Moses keeps away,
If he'll return or no !

5 And Aaron listens to their sin,
He bids them all their ear-rings bring,
And with it made a calf ;
First molten, then with graven tool
He fashioned it by Egypt's rule :—
Oh ! worse than they by half !

6 And then, as if to crown the thing,
He bid them their burnt-offerings bring,
Proclaiming too a feast :
And so they did the following day,
They ate, and drank, and rose to play,
In honour of a beast !

- 7 But let us not from Israel turn,
 We ought this useful lesson learn,
 Lest we should stumble too,—
 That, we are just as sure to break,
 Vows, which in our own strength we make,
 Just this did Israel do.
- 8 And God preserved their history,
 E'en for our sakes, that we might see
 By them, what is in man ;
 To tell how prone *we* are to fall,
 That God must save, if saved at all ;
 Our doings never can !
- 9 What must have Moses' feelings been,
 When he came down and saw their sin !
 No wonder that he threw
 The two stone tables from his hand,
 When e'en the very first command
 He saw they'd broken through.
- 10 Expressive action ! yes, he saw
 Indeed, it was a broken law !
 No human art could mend,—
 Aaron had made the people bare,
 Exposed to wrath the people were—
 The *covenant* at an end !

[Verse 6] 1 Co. 10. 7 — [Verse 7] 2 Ki. 8. 12, 13 — [Verse 8] Ro. 3. 9..28 -
 4. 23..25 - 9. 30..32.

THE SECOND GIVING OF THE LAW.

EXODUS xxxii. 7..35.—xxxiii. AND xxxiv.

- 1 THE second time the Law was given,
Was different from the first;
That was with mighty signs from Heaven,
And solemn trumpets, burst.
- 2 *This* was in gentler form revealed,
And why? the Law was broke,
And mercy kind the breach had healed,
Which Moses did invoke.
- 3 He had the intercessor been,
And turned the wrath to grace,
Or fallen Israel had not seen
In peace Jehovah's face.
- 4 God then proclaimed His gracious name,
Long-suffering and true,
Not passing by, yet pardoning sin,
Thus making all things *new*.
- 5 Such was the Lord:—His pity moved,
He spared rebellious man,
And looking on to Him He loved,
He owned redemption's plan.

- 6 Moses when thus he came between,
 A type of Jesus was,
 Who in the sinners' place is seen,
 And undertakes their cause.
- 7 Moses beheld the untold grace,
 Which after times would see,
 And there reflected in his face,
 The glory seemed to be.
- 8 So bright, that Israel could not gaze ;
 When with the law he came ;
 He put a covering on his face,
 The while he read the same.
- 9 They could not on the glory look,
 They could not in it share ;
 But when before the Lord he stood,
 No veil he needed there.
- 10 It was, they did not see the end,
 Which Moses clearly saw,
 So to instruct them God did send
 The ceremonial law.

[Verse 2] Lu. 1. 46..55, 67..79 - 2. 10..14, 28..32 — [Verse 3] Ps. 108. 7..14 —
 [Verse 4] Ro. 9. 14..33 - 2 Co. 5. 17 — [Verse 5] Is. 42 — [Verse 6] 1 John 2. 1 -
 John 17 — [Verses 7, 8, 9, 10] 2 Co. 3. 7..18.

THE TABERNACLE.

EXODUS XXXV. TO XL.

- 1 WHEN Moses was the first time gone,
For forty days and nights alone
With God, on Sinai's hill,
It was, besides the law, to see
How God would have His worship be,
And there to learn His will.
- 2 For God not only did write out
Laws for their use, on Sinai's mount,
But kindly did prepare
A place to worship Him aright ;
That He might in their ways delight,
And ever meet them there.
- 3 The Tabernacle was its name,
In mystic meaning, all its frame
Was fashioned by God's mind ;
Here He had said He would appear,
And 'mongst His chosen people here,
A dwelling-place would find.
- 4 In detail was each part gone through,
Described, as they were bade to do,
Each in its proper place,
As carefully,—the great as small,
The curtains, pillars, taches, all—
Or Aaron's robes of grace.

- 5 And God endowed with heavenly skill
Two men, according to His will,
And called them both by name ;
First Bezaleel in order stood,
Cunning to work in brass or wood ;
Aholiab the same.
- 6 This, and far more than we can say,
Was all laid out upon the day
When Moses came from God :
And we have told how then he threw
The tables down, when first he knew
They'd trampled on his word.
- 7 We've also said how God, by him
When asked, forgave His people's sin ;
And how again He wrote
The two law-tables,—though no more
With mighty signs, as heretofore,
And thunder, fire and smoke.
- 8 We've told how Moses' skin did shine,
When he came down the second time
From converse with his God ;
And how, reflected on his face,
Was seen the glory of that grace
Which gave the written word.
- 9 'Twas *then*, when pardoned Israel knew
The Lord as kind, long-suffering, true,
Forgiving all their sin,

That Moses opened to their view
The thing that God would have them do,
And bade them offerings bring.

10 Each was to bring, though small his part,
The offering of a willing heart,
In service to the Lord ;
Of gold, or silver, brass, or wood,
Linen, or goats' hair, fine and good,
As best he could afford.

11 And various dyes, as scarlet, blue,
And badgers' skins, and rams' skins too,
And oil, and spices sweet,
(For the anointing oil and light,)
With precious stones, so dazzling bright,
To make the work complete.

12 And so they came with cheerful heart,
Willing their substance to impart,
As each one had in store ;
Both men and women freely brought,—
Then into form their substance wrought,
According to their power.

13 And Bezaleel, as God had said,
Was ready too to take the lead,
Aholiab the same ;
In carving wood, or cutting stone,
They over-looked till all was done,
As 'twas appointed them.

14 And when 'twas done, Moses surveyed
The whole, and saw that it was made
With nicest art and care ;
The ark, the altar, all were shown,
Just as the Lord to him made known,
And Moses blessed them there !

15 Then God commanded him to rear,
On the first day of the New Year,
The Tabernacle there :
And as each part before our eyes,
As he upreared it,—shall arise,
Its glory we'll declare !

[Verse 1. &c.] He. 8. 5.

THE TABERNACLE, (CONTINUED.)

EXODUS XXXV. TO XL.

1 A TYPE of Jesus—yes, indeed
The Tabernacle was decreed,
A lively type of Him ;—
His glory there we must behold,
If we its meaning would unfold ;
Let us the task begin.—

- 2 The Tabernacle, was composed
Of posts and boards, and over those
Four coverings were thrown ;
Of needle-work the first was made,
Goats' hair was next,—then rams' skins laid,—
Last badgers' skins were shown.
- 3 None, by its outward form, could guess
The splendour of its inside dress ;
Its glory and its gold ;
So He, whom it but shadows forth,
The world could never guess His worth ;
Which saints with joy behold.
- 4 For Jesus, when He was below
Despised, rejected, full of woe,
Was looked upon with scorn ;
Yet, was He God's Eternal Son ;
Within Him Godhead fully shone,
Though veiled in human form.
- 5 But, now for the minute survey.—
Christ is declared to be “ the Way,”
We must observe the door ;—
Let us approach ;—we see around
Curtains and posts, enclosing round
The space we stand before.
- 6 Before us, of most costly work,
One curtain richer far we mark,
Than all those curtains fair ;

That is the door :—here we begin,
To get a view of what's within,
And trace the wonders there.

- 7 And first, the Tabernacle dark
We see ;—but o'er its covering, mark
The hovering smoke and flame :—
So Jesus,—when in Jordan's flood
He lowly bowed, the voice of God,
Acknowledged His high claim.
- 8 “ This is my well beloved Son,”
That voice exclaimed,—“ the chosen one,
To manifest my grace :”—
And thus, the hovering flame and cloud,
Spoke to the Israelites aloud,
“ This is God's dwelling-place.”
- 9 We're now supposed, within the ground,
Enclosed by curtains all around,
The outer court or place ;—
In this, the tribes of Israel might
Assemble, and in prayer unite,
To seek Jehovah's face.
- 10 Here, just the outer gate within,
The brazen Altar stood, for sin,
Where they might cleanse away,
By virtue of the blood there spilt,
Offences, trespasses, and guilt,
Committed day by day.

- 11 How precious this ! it met their need
At once ;—the sinner here received
Th' assurance that he sought ;
See his lamb slain,—the smoke ascends,—
His fear of punishment thus ends,
And he to peace is brought.
- 12 So *our* first view of Jesus, needs
To be, as on the cross he bleeds :—
The Altar and the Lamb,
Is the first sight, which God displays,
To meet the sinner's anxious gaze,
In His all-perfect plan.
- 13 Perpetually, this Altar stood
A witness, of the Holy God,
He kindled first its fire,—
Consumed the offerings which were laid
Upon it ;—this the proof He gave,
Acceptance was entire.
- 14 And so the cross, as plainly now,
God's estimate of sin does show,—
God's fire was kindled there ;—
The victim was, His only Son,
The sins for which He died, our own,
If we have placed them there.—
- 15 Oh ! do not now *this* Altar pass,
Till you yourself this question ask,
Are *my* sins on it laid ?

Or, do I bear the fearful load,
In opposition to God's word,
Which says the debt is paid?

16 Momentous question! on it turns
The issue of our soul's concerns;
For we the Lord must know,
Not only dying on the tree,
But also add, "He died for me,"
Or certain is our woe.

17 Passing the Altar—we suppose
The worshipper now onward goes,—
A saint,—or priest the same;—
For, Aaron's sons but typified
Those, who in Christ are made alive,
And bear His precious name.

18 Suppose that we proceed once more—
Between the Altar, and Tent door,
A brazen laver see;
Convenient for the priests it stands,
For them to cleanse their feet and hands,
That they may holy be.

19 For, ere the priests could go within
The Holy place, (so foul is sin,)
Here they must wash away
The least defilement;—then, they might
Enter, and touch the bread, or light,
Or other worship pay.

- 20 This brazen laver, was composed
Of polished mirrors, brought by those,
Whom God had thus inclined
Aside this pride of life to lay;
That they might thus their portion pay,
And give with willing mind.
- 21 And now;—*the Word of God*, supplies
(When God the Holy Ghost applies)
A laver too for us;—
Bright as a mirror, it reveals
The sin which proud self-love conceals,
And purifies us thus.
- 22 But to return.—We enter in,
And what a glorious opening scene,
Is brought at once to view!
The boards, are all o'erlaid with gold,
The ceiling, beauteous to behold,
Of scarlet, gold, and blue!
- 23 The curtain door-way,—(like the last
When through the outer gate we passed)
Of needle-work so rare
Does but reveal that truth, once more,
That Jesus is the only door,
The selfsame entrance there.
- 24 The first thing now, which meets our sight,
Is the appointed place of light,
The candlestick of gold;

Three branches ranged on either side,
And one above, did seven provide,
With pipes, the oil to hold.

25 Directly opposite, we're led
To view the table of shew-bread ;
Wrought with a double crown
Of solid gold ;—on which, twelve loaves,
Week after week, the Priest renews,
With frankincense thereon.

26 Between these two, and next in turn,
The golden altar stands, to burn
The precious incense on ;—
Here,—there was fragrance, food, and light,
To greet the smell, the taste, the sight,
And each with splendour shone.

27 All spoke of Jesus :—but no less
They spoke of those he came to bless ;
Jesus and His are one.—
The shew-bread,—this His people take,
All things are theirs for Jesus' sake,
Since they have priests become.

28 The candlestick,—the source of light,—
Jesus takes this, as His own right ;
His people too through Him,
Reflect His image, and become
Lights in the world, thus every one,
May testify of Him.

- 29 The incense-Altar,—here we trace
Jesus again, in all His grace ;
Our prayers ascend through Him,
His merits are the sweet perfume,
And such their fragrance, leave no room
For God to see our sin.
- 30 But now, as we proceed once more,
Before us is a veil, or door,
Of curious work again ;
Worked with mysterious cherubim,
And the Most HOLY place shuts in ;—
Can *we* an entrance gain ?
- 31 The only one, allowed to go
In ancient time, was Aaron, who
But once a year went in,—
But Jesus into Heaven's own light
Has gone, and 'tis His people's right,
To enter there through Him.
- 32 That veil, His flesh but typified ;
Therefore we read, when Jesus died,
That it was rent in twain ;
And this is how, *we* can draw near,
With holy boldness, void of fear,
And through Him entrance gain.
- 33 Within the veil ! ah, here it brings
The types to us of heavenly things.—
Here, stands alone the Ark ;

Crowned with the mercy-seat above,
All telling us of peace and love :—
The censer too we mark.

- 34 Within the Ark, the Law was laid,—
'Twas Jesus *its* full reckoning paid,
He did His Father's will.—
Man's heart can only *break* God's law,
HIS pure, unblamed, without a flaw,
Could its demands fulfil.

- 35 The pot of Manna too, was there.—
And, Jesus will its richness share,—
To all who “overcome ;”
'Tis laid up where it cannot waste,
Secure in Him, each hope must last,
When time its course has run.

- 36 And, here the rod of Aaron laid,—
That rod, which by its budding made
His priestly office sure ;
So, when the Saviour rose on high,
He gave us hope, that though we die,
Our life in Him's secure.—

- 37 The Ark, was made of gold and wood,
And though alone in here, it stood,
Its fabric was the same,
As other things the veil outside ;
The altar, table, and beside
The Tabernacle frame.

38 By this, in living type was shown
 That Jesus has in Heaven sat down,
 Clothed in a human form ;
 By faith we enter there, and see
 One, who in our humanity,
 To Heaven itself is gone.

39 Oh, bright and glorious place ! have we
 A hope, that we, ere long shall be
 For ever ! ever ! there ?
 Remember, Jesus is the door.—
 If you know Him !—then doubt no more
 For all is yours to share.

[Verse 1] He. 9. 9, 24 — [Verses 3 and 4] Is. 53. 1. 3 — Phi. 2. 5. 7 — [Verse 5] John 14. 6 — 10. 1 — [Verse 6] Ps. 45. 2 — [Verses 7 and 8] Mat. 3. 13. 17 — Is. 43. 1 — [Verse 12] John 1. 29, 36 — 3. 14, 15 — [Verse 13] Le. 9. 24 — [Verse 14] Col. 2. 13, 14 — 2 Co. 5. 19. 21 — [Verse 15] He. 7. 27 — 9. 26. 28 — 10. 14. 18 — 1 Pe. 3. 18 — [Verse 16] Gal. 2. 20 — [Verse 17] Re. 5. 9, 10 — [Verse 18] Ex. 40. 30. 32 — Ps. 26. 6 — John 13. 10 — 1 Co. 6. 9. 11 — [Verse 20] Ex. 38. 8 — [Verse 21] Ja. 1. 23. 25 — 2 Co. 3. 18 — Ep. 5. 26 — He. 10. 23 — [Verse 27] 1 Co. 3. 22. 23 — [Verse 28] John 1. 5 — 3. 19 — 8. 12 — 9. 5 — 12. 35, 46 — Mat. 5. 14. 16 — Phi. 2. 15, 16 — 1 Pe. 2. 9 — [Verse 29] Re. 8. 3, 4 — [Verse 31] Le. 16 — He. 9 — Ep. 2. 18 — [Verse 32] He. 10. 19, 20 — Mat. 27. 51 — He. 4. 14. 16 — [Verse 33] He. 9. 3. 12 — [Verse 34] De. 10. 1. 5 — Is. 42. 21 — Ps. 40. 7, 8 — John 4. 34 — 8. 29 — [Verse 35] Ex. 16. 32. 34 — Re. 2. 17 — [Verse 36] Nu. 17 — John 14. 19 — Ro. 8. 34 — Ep. 2. 4. 7 — [Verse 38] Ac. 2. 22. 36 — 7. 55, 56 — Ep. 1. 17. 23 — Col. 3. 1 — [Verse 39] 1 Thes. 4. 14. 18 — John 14. 1. 6.

LEVITICUS.

THE SACRIFICES AND OFFERINGS.

- 1 THE thing which needs must startle us,
 When first we look within
 The Book we call Leviticus,
 Is, sacrifice for sin ;—
 What blood was shed to wash away
 The sin of Israel day by day !

- 2 These numerous sacrifices, were to be
 A constant type of Him,
 Who "*once*" upon th' accursed tree
 Would suffer for man's sin ;
 Whose precious blood could wash away
 Ten thousand sins more black than they.

- 3 This book declares how God detects
 In man the taint of sin,
 And shows us too how He accepts
 A substitute for him ;
 And if a lamb !—oh then we may
 See sin by *Jesus* put away !

- 4 Then of clean beasts and unclean too,
 With many rules beside,
 And what they might and might not do,
 This book did all provide ;

But Jesus took the *curse* away,
And reckon all things clean we may.

5 Thus gen'rally.—But now we take
The offerings as they come ;
And haply the attention wake
Of some unthinking one,
Who to this time has not done more
Than lightly read the record o'er.

6 This precious book was not set forth
On Sinai's burning hill,
But Moses learnt its sacred truth
The Holy place within :—
A *remedy* for every flaw,
Of those who broke that holy law.

7 The "mercy-seat" was first employed
To speak of God's *free grace* ;
So in the offerings first we're led
The same sweet thought to trace—
For "the burnt-offering" was to be
The gift of Israel rich and free.

8 A bullock, ram, or goat, or dove,
As each one could afford,
Unblemished, might express the love
Which gave it to the Lord :
Or "a meat-offering" they might bring,
Corn, cakes, or flour, the offering.

- 9 The "whole-burnt-offering" serves to show,
 How saints are now brought in ;
 For God Himself accepted so
 His Son, and them in Him :
 And would they too an offering pay,
 Then they must give themselves away.
- 10 Connected, and the next in place,
 Was "the peace-offering" named ;
 Showing, in new and various ways,
 That Jesus all these claimed :
His "inward part" is free from sin,—
 His people *feed* by faith *on Him*.
- 11 Next blessedly is brought to view
 The offering made for sin ;
 To meet the stain of varied hue
 And peace of soul to bring :
 According as the trespass laid,
 So was the offering which was made.
- 12 The priest was the appointed one
 To meet the Lord in grace,—
 So when some trespass *he* had done,
 Into the Holy Place
 (The Tabernacle) he must bring
 The blood of his sin-offering.
- 13 A bullock's blood for him was shed,
 And for *all* Israel's guilt ;
 But where *one* man had disobeyed,
 A meaner life was spilt :

A ram or lamb or pigeon's blood,
Owned and accepted was of God.

14 In various ways it was applied,—
Sometimes for special sin,
At other times it was beside
To make the unclean clean :
This was the case with leprosy,—
Let us the nature of that see.

15 So loathsome was that sad complaint,
What rank so ere he'd been,
When once infected with the taint
The man was called unclean ;
Nor could within the camp appear,—
And had to flee when one drew near.

16 Ere he could worship as before
The priest looked on his skin,
His judgment brought the man once more
The holy camp within ;
Where he a trespass gift must pay,
To cleanse the filthy stain away.

17 Something peculiar in this rite
Demands a notice here ;—
Before the man could e'en aright
Bring the sin-offering near,
He had a special act to do,
A ceremony to go through.—

- 18 The priest who was to bring him nigh
 Ordered ('twas thus it stood)
 Two living birds, and scarlet dye,
 Hyssop, and cedar wood,
 To be brought in, and of the twain
 Of living birds, one to be slain.
- 19 Then, in the blood so newly shed
 The other bird he dipped,
 With hyssop, cedar wood, and red,
 Which o'er the man he lift,
 Sprinkled him first, and then let free
 The living bird, a type to be !
- 20 A type of what ?—of Jesus' death,
 Which lets the sinner free ;—
 'Twas when He yielded up his breath
 He gave us liberty :
 For in the blood of Him once slain
 Life from the dead we get again.
- 21 —But should the leprosy be in
 A house, that house must fall ;
 Though from it they were bade to bring
 Their riches and their all :—
 So, when our soul is safe away,
 Our house must fall, our flesh decay.
- 22 Minutely thus the Lord prepared
 As Israel then had need ;
 And those who in the blessing shared
 Of faith, were blessed indeed :—

They saw their sins were put away,
By God's appointment in this way.

23 All were without excuse, and now
The same thing may be said,—
For we of a "sin-offering" know,—
'Tis one that *has been* paid ;—
ONE that sufficient is, to be
For *every* sin the remedy !

24 'Twas Jesus ! yes, He bore the curse,
He died upon the tree,
Becoming "a sin-offering" thus,—
And 'twas for *you* and *me* !
Oh wondrous love ! to bleed and die
To bring such guilty sinners nigh.

25 "Without the gate" was Jesus slain,
On Calvary's unclean hill ;
To represent *Him* thus, 'tis plain,
Was the sin-offering ;—
"Without the camp" its flesh was burnt :—
God's hatred here of sin is learnt.

26 Another ceremony too,
Which happened once a year,
Did Jesus just as clearly show :—
When Aaron did appear,
Upon the great atoning day,
To cleanse the nation's guilt away.

- 27 Then at the Tabernacle door
 Two goats the priests provide,
 (We need not here describe what more
 That day they did beside,
 Except that, e'en the Holy place
 Was cleansed with blood in various ways.)
- 28 On these two goats the lot was cast,
 And one was doomed to bleed ;
 A bullock first—this goat at last,
 Sin-offerings were decreed :
 And Aaron sprinkled each one's blood
Within the veil before the Lord.
- 29 When this was done, the high priest came,
 And o'er the living goat
 Confessed all Israel's sins, by name ;
 And this was to denote
 That not one sin was *hid* away
 When Jesus did our forfeit pay.
- 30 Then, when their sins by faith were laid
 Upon its guiltless head,
 By a fit man it was conveyed
 And to the desert led ;—
 Thus Jesus bore our sins away—
 Our scape-goat, on the atoning day.
- 31 *Here* one thing more we must describe,
 As speaking still of Him
 Who once was dead and is alive,
 Though faint the type, and dim—

'Tis "the red heifer," let us see
How this a type of Him could be.

- 32 A spotless heifer, never broke,
 (The colour of it red)
On whom had never been a yoke,
 Outside the camp was led ;
There it was slain, and burnt by one
To whom 'twas given to be done.
- 33 The ashes then were gathered up,
 And safely kept in store,
To cleanse a vessel pot or cup
 Which was unclean before ;
Or if a person touched the dead,
This was the cleansing medium made.
- 34 The ashes with the running stream
 Were mixed, and sprinkled o'er
The unclean one ; who then became
 Clean as he was before :
However often he applied,
He never was the rite denied.
- 35 So Christians,—those who know the Lord,—
 Will come and come again ;
The cleansing water of His word
 Is ne'er applied in vain :
The soul that's soiled by earth and flesh
Sprinkled with this revives afresh.

36 God's precious word just like a spring
 Of living water flows,
 And Jesus' death, the ashes in
 The stream, the Christian knows ;
 These by the Holy Ghost applied,
 He needs no cleansing form beside.

37 Thus have we tried to trace Him out
 Who can in all be seen,
 And from Leviticus throughout
 Such treasures we may glean :
 And it will well our search repay
 If Jesus meet us in the way.

[Verse 3] He. 10. 1..14 - 7. 11, 19, 26, 27 - 9. 25..28 - 1 Pe. 3. 18 — [Verse 3] He. 9. 13, 14 - Gal. 3. 13, 14 - Is. 53. 4..12 - 2 Co. 5. 21 — [Verse 4] Lu. 11. 41 - Ac. 10. 11..16 - 1 Co. 8. 8 - 10. 25..31 - Ro. 14 — [Verse 5] Le. 1 - 2 - 2 Ti. 3. 16, 17 — [Verse 7] Ex. 25. 21, 22 - Ro. 3. 23..26 - 8. 33 - John 3. 16 - 10. 17, 18 - Mat. 10. 8 — [Verse 9] He. 10. 5..10 - Ep. 1. 6 - Ro. 12. 1 — [Verse 10] Le. 3 - 8 - John 6. 51..58 - 8. 46 - 14. 30 - He. 13. 15 - Ps. 51. 6 — [Verses 11 to 13] Le. 4 - 5 - 6 — [Verse 12] Le. 8 - 9 - 10 — [Verses 14 to 21] Le. 13 - 14 — [Verse 16] Gal. 6. 1 — [Verse 20] Ro. 6. 3..11 - Gal. 2. 20 — [Verse 21] 2 Co. 5. 1..4 - 1 Co. 15. 42..44 — [Verse 22] Ro. 11. 5..7 - He. 11. 28 — [Verse 23] Ro. 2. 1, &c. — [Verse 24] 1 Pe. 2. 24 - Gal. 3. 18 — [Verse 25] He. 13. 11, 12 - John 19. 16, 17 - Lu. 23. 33 - Is. 53. 3..11 - Zec. 13. 7 — [Verse 26] Le. 16 - He. 9. 6..14 — [Verse 27] He. 9. 21..28 — [Verse 29] Mat. 26. 36..42 - Mar. 14. 33..36 - Lu. 22. 39..46 — [Verse 30] John 18. 8, 9 — [Verse 31] Nu. 16 - Re. 1. 18 - 2. 8 — [Verse 32] Re. 3. 4 — [Verse 35] Ep. 5. 26, 27 - 1 John 5. 6..8 — [Verse 36] John 13. 8..11 - He. 10. 15..22 - John 15. 3 — [Verse 37] Re. 7. 9..17 - 13. 8 - John 1. 45 - Lu. 24. 26..37, 44..47.

LEVITICUS.

THE FEASTS.

LEVITICUS XXIII.

TYPE or emblem serves to show
That otherwise we should not know ;
And such, in Scripture, are designed
To meet the weakness of our mind :
Just as a picture to the sight
Makes us conceive a form aright.

The thoughts of God so vast, so good,
To comprehend,—we never could,
Had not His love brought down the plan
To suit the feeble powers of man :—
In types or figures He has shown
What otherwise we had not known.

The various offerings shadowed forth
Not only sin deserving wrath,
But showed that God prepared the way,
By substitute, the debt to pay ;
And more—that man, acquitted quite,
Was counted holy in His sight.

- 4 And this is faith,—to feel, to say,
My sin though great is put away ;
To know this blessedness, we must
Place on “ the Lamb of God ” our trust ;
And in the blood that Jesus spilt,
See once for all He cancelled guilt.

- 5 This glorious truth, to faith so plain,—
Is often preached to man in vain ;
Because his foolish heart will try
By his own works to satisfy ;
When God has said he never can :—
How mad th' attempt in fallen man !
- 6 His want of power, his want of will,
The law's requirements to fulfil,
Is shown us all the ritual through ;
Man must submit—he cannot do :—
He's bankrupt—he can never pay :—
If cleared it must be in God's way.
- 7 That all we have, and all we are,
We owe to God's almighty care,
Is clearly to our view brought out
In type, Leviticus throughout ;
Here fully shown redemption's plan,
Through which all other blessings ran.
- 8 The feasts of Israel, were designed
To bring these blessings to their mind ;
Reminding them of mercies past,
Who debtors we're from first to last,—
Such was *the Sabbath*, week by week,
Of rest and God it was to speak.
- 9 So in *the Passover*, we must
Observe, that, when they kept it first,

It was an act of faith, that hour
When God stretched forth his vengeful power,
And showed them by th' approach of death,
They owed to Him their life and breath.

10 *How* they could thus accepted stand,
When death and vengeance were at hand,
We've fully shown in verse before :—
'Twas sprinkled blood, that was the power ;—
This feast continued was to trace,
On memory fresh that love and grace.

11 The next in order will appear ;
The first-fruits offered in the ear,—
We cannot now suppose they saw
The rich fulfilment of this law—
'Tis our high privilege to trace
Th' abundant meaning of this grace.—

12 When the appointed time arrived
That Christ the Lord of glory died,
He did not in the tomb remain,
But from the grave arose again.
So falls the seed into the earth,
To spring to life in second birth.

13 When He was thus about to die,
To His own case He did apply
This type, for, " See," said he, " alone
" The seed would stay if never sown,

“ But cast into the ground it dies,
“ And then with large increase will rise.”

- 14 And so St. Paul compares again
The death of saints, to buried grain,—
Christ the first-fruits of them that sleep,
Whom death, the conquered, could not keep :
A pledge that all His people must
Rise at the last, as He did first.
- 15 This *feast of weeks* to Israel showed
To whom they every blessing owed,
For the whole harvest they might share;
When the first-fruits accepted were :—
And so may we, if Christ we know,
Feast on the hopes that from Him flow.
- 16 Next in the feasts, to us be known
The meaning of *the trumpets* blown ;
'Twas to awake their slumbering ear,
And bring the tribes of Israel near.
Oh ! happy thought,—that now *we* may
Hear the glad sound as once did they.
- 17 Oh ! how do those who know this sound
Long to awaken sinners round ;
To tell them that “ the feast ” is spread ;
That Jesus liveth who was dead ;
And that their sins were put away
Upon THE GREAT ATONING DAY !

- 18 *The day of Great Atonement* was
The next.—A day of grief, because
Israel their sins must number o'er;—
Heavy the burden which they bore:—
And he who dared at sin to scoff
That soul from Israel was cut off.
- 19 And much of this concerns us too,—
Mourn for our sin, like them we do;
But as the shadows flee away
Before the light of opening day,
Our estimate of sin must be
From *Jesus in Gethsemane*!
- 20 In tracing Him throughout *this feast*,
We mention next the full release,
Which once in fifty years came round,
With silver trumpets' joyful sound:—
When men or lands, though ten times sold,
Regained their freedom as of old.
- 21 What Adam lost in Eden's bowers,
The Paradise which once was ours,
By this same jubilee we're taught,
The saints shall have again unbought;—
'Twas on the great atoning day
They laid their claim, and so *we* may.
- 22 When yearly this great day was past,
The feast of Tabernacles last

Occurred—and closed the annual round.
 And so its antitype is found,—
 The consummation it appears
 Of time ;—as it was then of years.—

23 'Twas at *this feast*, in after time,
 The temple reared in plan sublime
 Was set apart, by Solomon,
 To be the Lord's and His alone ;
 And where he came in promised grace
 To make that house His dwelling-place.

24 But (through their sins) when He no more
 Dwelt in their midst as heretofore,
 And they in punishment were spread
 O'er distant lands, and captive led,
 'Twas at *this feast* He did restore
 The contrite ones, to sin no more.

25 So when the latter day shall come,
 And ransomed Israel dwell at home,
 The crowning feast of all will be
 The ingathering of the family ;—
 When Christ His saints shall bring, 'tis then
 HE tabernacle will with men :—
 His people add, Amen, Amen !

[Verse 8] He. 4 — [Verses 9 and 10] Ex. 12 - 13 - 1 Co. 5. 7, 8 - 11. 25, 26 —
 [Verses 11 to 15] John 12. 24..26 - Ro. 11. 16 - 1 Co. 15 — [Verses 16 and 17] Is.
 27. 13 - Lu. 14. 16..23 — [Verses 18 and 19] Mat. 26. 26..42 — [Verses 20 and 21]
 Ro. 8. 19..23 - Re. 5 - 21 - 22. 14 — [Verses 22 and 23] 3 Ch. 7. 8..10 — [Verse 24]
 Ezr. 3. 1..4 - Ne. 7. 73 — [Verse 25] Is. 4 - 33. 20..23 - Eze. 37. 26..28 - Am. 9. 11..
 15 - Ac. 15. 14..18 - 2 Co. 5. 1..4 - Re. 21. 3 - 22. 17, 20.

'Twas there, that in proof of His love and His grace
He spake unto Moses, as man, face to face;—
'Twas there too, that Aaron was pardoned his sin,
'Twas there, that the priesthood was settled on him;—
The offerings, the service, all there first began,
The carrying out of the mystical plan;—
The passover there for the first time was kept,
Remembrance most meet of the land they had left; 30
And now the Lord bade them yet longer to stay,
To number their strength, ere they went on their way;
This Moses performed, and the sum that was found
Was hundreds of thousands in counting them round.
But Levi was not in that writing exprest,
The Lord chose that tribe out apart from the rest;
Thus,—when all the first-born of Israel were named,
And He, their Deliverer, their services claimed,
He accepted all Levi for them, head for head,
And as far as they equalled, received them instead. 40
And those of the first-born exceeding that sum
He accepted a ransom for every one.
Thus Levi the claim on the first-born did pay,
And were reckoned most holy to God on that day.—
This fixed, and the order in which they should go,
They rested awhile, till His will they should know;
(For as long as the cloud did in one place abide,
They continued so long in that place to reside.)
'Twas there too that Moses to Hobab proposed
To cast in his lot with the people God chose; 50
(The welcome he gave, every child of God may)
And Hobab accepted his offer that day.

At first he refused it, but after we find,
Moses' pleadings induced him to alter his mind;
For 'tis clear that the Kenite to Canaan went in,
By the mention so frequently there made of him.
And there before Moses departed, no doubt
He considered the way in which God brought them out,
From Pharaoh in bondage;—for 'twas at this hill,
That God pledged himself His designs to fulfil, 60
When Moses, the shepherd, was feeding the flocks
Of Reuel, his father, beneath these same rocks.

Thus closes their resting on Sinai's plain,
For the time had arrived they should journey again.
The signal for moving was seen in the cloud,
And the sound of the trumpet declared it aloud;
The priests and the Levites in order appear,
The prince of each tribe does his standard uprear,
The ark went before them,—a symbol of strength—
To lead on their journey, whatever its length: 70
And when it went forward, these words Moses said,
“ Rise up, oh! Jehovah! and now scattered be
“ The foes who would venture to rise against Thee!”
And when the ark rested—“ Return,” he would say,
“ Oh Lord, to the thousands of Israel, we pray.”

TRANSGRESSIONS.

NUMBERS XI.

- 1 WHAT most marks the favoured nation,
Which the Lord Jehovah chose,
Whom He destined to a station
High above their guilty foes?
'Twas transgression!—
Even worse in them, than those.
- 2 Why then did Jehovah spare them?
Why not also cut *them* off?
Moses pleaded for His Great Name,
Lest the heathen world should scoff;—
Nothing in them,
But Himself, which turned His wrath.
- 3 Notwithstanding all the orders
They received on Sinai's plain,
Scarcely had they passed its borders,
But they all at once complain;
And at Taberah,
Fire from God broke out again!
- 4 Kibroth-hattaavah, the name is,
Of the place where next they fell;
And the names of both these places
Signify what there befell;
“Death,” and “Judgment,”
This the awful tale they tell.

- 5 There it was they cried and lusted
For the things in Egypt grown :—
Had their hearts but simply trusted
In the Lord, and Him alone,
Soon his fulness
In providing, they had known.
- 6 But instead, they sighed and murmured,
That e'en Moses angry grew,
And, weighed down with such a burden,
Asked the Lord to slay him too :
But the Lord had
Other work for him to do.
- 7 Kindly then the Lord provided
Seventy men the weight to bear ;
By His choice it was decided
Who should thus with Moses share,—
By His Spirit
God did every one prepare.
- 8 Oh ! how few can now, like Moses,
Bear to see their honour fall ;—
And to check these, one proposes,
But he said, “ I would on all,
“ All God's people,
“ That His Spirit thus should fall.”
- 9 But to Israel's sinful longing
For the flesh,—It came indeed ;
Quails they went to gather, thronging
Day and night beyond their need ;

But no blessing,
Rested on their sinful deed.

10 For while yet the meat was chewing,
While it was between their teeth,
It but proved their sad undoing ;
Vengeance slumbered underneath :
And some thousands
Died of plague, through lust of meat.

11 Here we see 'tis wrong to wish then,
What the Lord in love denies ;
He indeed in wrath may listen
To His people's urgent cries,
But He'll punish,
While His hand their wish supplies.

1 Co. 10. 5..12 - Ps. 78 - 106 - 81. 8..16 - Ac. 7. 36..54 -
He. 3 - 4. 1.

MIRIAM'S SIN AND PUNISHMENT.

NUMBERS XII.

1 WERE Miriam and Aaron much better in heart,
Than the rest of the Israelite nation ?
No ! they in transgression must take their full part,
For they as the others were prone to depart,
Though raised to a loftier station.

- 2 Some might have supposed that the honours they had,
Would alter their fallen condition ;
But no, for their hearts were as wicked and bad,
And they had to learn too that lesson so sad,—
Repentance and bitter contrition.
- 3 The sin they committed, will clearly display,
Their rank was their very temptation ;
They were not content to be great in the way
That the Lord had designed,—but to Moses they say,
“ Who made thee the head of the nation ? ”
- 4 They sought to assume to themselves the high place
To which Moses alone was promoted ;
To him the Lord granted to speak face to face,
A token of favour, a mark of His grace,
He meant that it should be denoted.
- 5 Now Moses possessed too much meekness and grace,
To *claim* what the Lord had thus *given* ;
But the Lord heard the murmur, and soon in disgrace
Was Miriam sent from the camp for seven days,—
Though her sin by the Lord was forgiven.
- 6 The leprosy which she was struck with was healed,—
(The type of her inward pollution,)
For her sin like a leprosy had been revealed
From the depths of her heart, where 'twas on'y con-
cealed,
And ready to start into action.

- 7 Let us learn here a lesson, for simple's the rule
 Which the Lord in His word does provide us,
 —That the man who will trust his own heart is a fool,
 —That no gift, or attainment, exempts from this rule,—
 And pray for His Spirit to guide us.

[Verse 6] Ro. 7 — [Verse 7] Pr. 28. 26 - Nu. 20. 10 - Ju. 8. 24..27 - 2 Ki. 8. 13
 - Mat. 23. 34, 35, 69..75.

THE REPORT OF THE SPIES.

NUMBERS XIII.

- 1 " 'Tis the land of the giant !
 " The land of the strong !
 " The cities of Canaan
 " To Anak belong,
 " And their walls reach to Heaven ;—
 " So great is their might,
 " As grasshoppers, counted
 " We were in their sight.
- 2 " True the land that you talked of,
 " And bid us go see,
 " Was just what we hoped for
 " And wished it to be ;—
 " For the fruit we have brought you,
 " In plenty there grows,
 " With milk and with honey
 " The country too flows.

- 3 " But what matters the beauty
 " And wealth of the land,
 " If we should go up there
 " And fall by their hand?
 " For the people are greater,
 " And stronger than we ;
 " And killed in the warfare
 " We surely should be."
- 4 —'Twas thus the spies murmured,
 Whom Moses had sent
 To the fair land of promise ;—
 To spy it they went ;—
 There were ten of them fainted,
 While two only brought
 A faithful report, of
 The land they had sought.
- 5 These were Caleb and Joshua :—
 Who faithful were found,
 When the sinful misgiving
 Was spreading around ;
 " Let us go up and take it,"
 Was Caleb's advice—
 While, " We be not able"
 Out-murmured the spies.
- 6 Then the whole congregation
 Fell weeping outright ;
 But soon the Lord's glory
 Appeared in their sight :

And in converse with Moses,
The Lord let them know,
That none of these rebels
To Canaan should go.

7 The ten spies immediately
Died of the plague ;—
The judgment on others
A little while stayed,
Till, for one crime or other,
The forfeit all pay,
And sooner or later,
They fall by the way.

[Verse 7] Nu. 14 - Nu. 16 - Nu. 21.1..9 - Nu. 25.9 - Nu. 26.63..65.

THE SIN OF KORAH, AND THE BUDDING ROD.

NUMBERS XVI. AND XVII.

1 WHEN Levi's tribe was singled out
By God, to be his own,
The choice was left without a doubt,
His purpose being shown.

- 2 After, to Levi's chosen tribe,
He did declare His will ;
And set one family aside,
To be more holy still ;—
- 3 —Who should alone the priesthood take,—
The sacred office bear ;
By solemn rites be consecrate,
Then in the service share.
- 4 So clearly this was all declared,
That had they given heed,
Of judgment such as Korah shared
There had not been a need.
- 5 Now Korah's sin, was disregard
Of God's all-perfect plan,
And teaches us how very hard
Obedience is to man.
- 6 *Adam*, a rebel was at first,
And from his glory fell ;
And Adam's children ever must
The same sad story tell.
- 7 'Tis disobedience to the Lord,—
Our own, and not *His* way ;—
Like Korah's company, God's word
We'd rather not obey.

- 8 And "Who are ye?" to Moses they
And Aaron, daring go;—
"Who has exalted you," we say,
"Above the people so?"
- 9 Moses in meekness thus replied,
"To-morrow we shall see,—
"The Lord himself shall then decide,
"Whose shall the priesthood be."
- 10 Oh fearful state! to be opposed
Against Jehovah's will;
Whose wrath, when once it is aroused,
Can soul and body kill!
- 11 The righteous punishment of some,
A little may delay;
But though it tarry, there will come
At last a reckoning day.
- 12 Not long had these to wait, for then
Sin met its quick reward;—
Earth opened wide, and swallowed them
At once, at Moses' word.
- 13 But mercy mingled with the wrath,
Or not one had been spared;
The plague commissioned had gone forth,
For all the sin had shared:—

- 14 Aaron with censer ran between
The living and the dead,
And where its rising smoke was seen,
The plague no further spread.
- 15 Nor was this all,—the Lord did more,—
To them a sign He gave
That Aaron was his choice before ;—
Which they might ever have.
- 16 The prince or chief of every tribe,
A rod was to prepare,
And on the rod each was t' inscribe
His own name clearly there.
- 17 These rods before the Lord were laid,
By His command, all night ;
And lo ! the one He chose was made
To bloom ere morning light.
- 18 Had Israel then in blessing been,
A lesson they had learned ;
But given up to self and sin,
They every blessing spurned.
- 19 Oh ! what a sight was Aaron's rod,
With fruit and blossoms dressed ;
Showing he was approved of God,
And chosen from the rest.

- 20 This wondrous rod was then before
 The testimony set,
 By God's command, that they no more
 Should Korah's sin forget.
- 21 And would we too the meaning gain,
 Of what was shown in this,
 We should perceive, the type most plain
 Of *resurrection* is.
- 22 When the atoning work was done,
 And Christ our surety made,
 When He who was God's chosen one
 In the dark grave was laid,—
- 23 God made that stem of Jesse's rod
 To bloom and bud once more ;
 Showing He was approved of God ;
 Who raised Him by His power.
- 24 This the assurance God has given,
 That all the work is done ;—
 And that our right to enter Heaven,
 Springs from the risen One.

[Verse 1] Nu. 3-4 — [Verses 2, 3, and 4] Le. 8-9 — [Verse 5] De. 21. 18 - 1 Sa. 15. 19..22 - Ac. 7. 39 - He. 3. 5..19 — [Verse 6] Ro. 5. 19 — [Verse 7] Ex. 5. 2 — [Verse 10] Mat. 10. 28 — [Verse 11] 2 Pe. 3. 2..10 - He. 10. 37 — [Verses 18, 19, and 20] Lu. 24. 25..37, 34 - Ac. 3. 23..26 - 4. 10, 11 - 10. 40, 41 - 17. 31, 23 - 28. 23 — [Verses 23 and 24] Is. 11. 1 - Ep. 1. 17..23 - Ro. 1. 2, 4 - 6. 5 - 1 Co. 15 - Phil. 3. 10, 11 - 1 Pe. 1. 3.

THE SIN OF MOSES AND AARON.—AARON
AND MIRIAM'S DEATH.

NUMBERS XX.

- 1 BUT again the cloud's moving,—
And so they begin
Their march, till it rests o'er
The desert of Zin :
A place of some notice,
For here Miriam died,—
And again from the rock, was
Their water supplied.
- 2 Oh ! alas for the rebels !
Here Moses sinned too ;—
They provoked him to alter
What God bade him do ;
They murmured for water,
And he with his rod
Struck the rock in his anger,
Dishonouring God.
- 3 Though the Lord, in His mercy
Allowed it to flow,
Yet He did not unpunished
Permit him to go ;
For both Moses and Aaron,
For this, were detained
From the fair land of promise,
Which else they had gained.

- 4 But they pass on from Kadesh,
And pitch in Mount Hor;
And they rest at that halting,
Full thirty days, for
By command of Jehovah
'Tis there Aaron dies,
And his son Eleazar
His office supplies.
- 5 To the summit of Hor then,
See Aaron ascend;—
Eleazar, and Moses,
Together attend:
For the word of Jehovah
Had bade them do so,
And though sad was the errand,
They failed not to go.
- 6 Moses, firm in obedience,
Arrayed Aaron's son
In the robes of the High Priest;—
And when they were on,
Aaron bowed to the sentence
Which set him aside,
And calmly laid down on the
Mountain, and died.

[Verse 2] Nu. 27. 12..14 — [Verse 3] De. 3. 23..27 - 32. 48..52 - 34. 4 —

[Verse 4] He. 7. 19..24.

A A R O N.

- 1 AARON was a type of Jesus ;
 So declares God's holy word,
And of Aaron all concerns us
 Which belongs to Christ the Lord:
Let us then, as best we may,
Think of Christ in all we say.
- 2 *Set apart, and consecrated,*
 Aaron was, the first High Priest ;
None who took the office after,
 Could compare to him the least ;
Little is there said of one,—
 Aaron stands in this alone.
- 3 Then his *office*—INTERCESSOR,
 Silent,—yet he pleaded loud ;
For the plea he had to offer
 Was the one by God allowed :
'Twas *the blood*, which he took in,
Spake aloud instead of him.
- 4 Then his *garments*, tell of beauty,
 —Tell of glory,—tell of love ;
Suited to their mystic duty,
 Typifying His above ;—
Who in glory far excels
All that Aaron's vesture tells!

- 5 First the mitre-crown, most holy,
 His high dignity expressed ;
 “ King of kings ” and “ Lord of glory ”
 Jesus shines above the rest :
 Holy, holy, holy Lord !
 Be thy gracious name adored !
- 6 As the crown thus spoke of honour,
 So *the breast-plate* does of love :
 On his heart, His people’s names are,
 There, His tenderness to prove.
 Aaron wore his *once a year* ;—
 Jesus bears them *ever* there.
- 7 Rich the fruits, and sweet the music,
 Jesus brings where’er He goes ;
 Welcome sound to Him who hears it,
 Or to him the taste who knows :
 This is what the fruit and bells,
 Worked on Aaron’s vesture tells.
- 8 So *the perfume*, speaks of Jesus,
 Which flowed down to Aaron’s feet ;
 Showing, that the lowest saint is
 Fragrant, as in Christ complete.—
 This and more in Aaron’s dress,
 Half His glory can’t express !

F [Verses 1 and 2] He. 3. 1. 6 - 7. 19. 28 - 8. 1. 6 - 9 - 10. 1. 28 — [Verse 3] Le. 16 - He. 13. 24 — [Verse 4] Ex. 28 - Mat. 17. 3 - Re. 1. 13. 18 — [Verse 5] Re. 19. 11. 16 - Ps. 24. 7. 10 - Is. 4. 2 - Re. 4. 8 - 5. 13 — [Verse 6] Is. 49. 15, 16 - 2 Ti. 2. 19 - Mat. 10. 29. 31 - He. 4. 14. 16 — [Verse 7] Ps. 89. 15 - John 8. 48 - Ps. 34. 8 - 119. 108 - Ca. 2. 3 — [Verse 8] Ex. 30. 31. 38 - Ca. 1. 3 - Ps. 133 - 45. 2.

THE BRAZEN SERPENT.

NUMBERS XXI. 1..9.

- 1 AFTER a signal battle fought,
In which the strength of God was sought,
And victory was gained ;—
Israel went on by the Red Sea,
For Edom said, that “ Not through me
“ Shall Canaan be obtained.”
- 2 To compass then that country round,
They had to tread a desert ground,
And fainted at the thought :
But God who had such wonders done,
Could finish as He had begun ;
As often they'd been taught.
- 3 But no, they could not trust again,—
And ever ready to complain,
They spake against their God ;—
Wished they again in Egypt were,
Longed for the bread which they ate there,
And dared His lifted rod.
- 4 He sent the scourge,—for at His will
All nature, ready to fulfil,
Promptly obeys His word ;—
And fiery serpents now supply
The punishment, by which they die ;—
For murmuring at the Lord.

- 5 Oh, mournful sight! to see a troop
Sudden but surely fade and droop,
As each is seized and bit;
To watch the wild and glazing eye,
As one by one they sink and die;—
Oh! who can suffer it?
- 6 They cannot—to the Lord they cry,
And He (in sorrow ever nigh)
Provides a remedy;
Does not prevent the fatal sting,
But bids that Moses make and bring
A brazen serpent nigh:—
- 7 And rear it in the sight of all,
That high and low, that great and small,
Might look on it and live:
They look, and lo! they cease to die:—
Though in the latest agony,
The expiring host revive.
- 8 A simple tale,—and quickly told!
But who the wonder can unfold
Which lies beneath its face?
Who can explain, or who conceive,
The meaning of that word, BELIEVE,
Which here in type we trace.
- 9 The dread *disease*—what is it? *Sin*.
And who, this fearful plight are in?
All, every one of us:

Adam was tainted first by it,
For he, by the "old serpent" bit,
Conveyed the poison thus.

10 And so we are infected too,
Because, the poison running through,
Has blighted all our health :
And as the consequence of sin,
Man a most awful state is in,
Expecting endless death.

11 But there's a REMEDY we read,
And oh ! 'tis very sweet indeed
To turn at once to this ;
To see One raised for us on high,
On whom if we but fix our eye,
Our life—our health He is.

12 —When Jesus Nicodemus taught,
That learned doctor never thought,
That such a simple plan,
Could be the hidden mystery,—
The being "born again" which he
Had vainly tried to scan.

13 Yet so it was ;—for Jesus told,
That once as Moses did of old,
Uplift the serpent high,
So He, upon the accursed tree,
A spectacle should also be ;
And there should bleed and die :—

- 14 That whosoever did BELIEVE,
 Life from His death they would receive,
 And perish there could none ;
For God so loved rebellious man,
To save them (oh ! the wondrous plan !)
 He gave His only Son !
- 15 Now—Have *we* tried this remedy?—
 He suffered there for *you* and *me* ;
 Nay, set it not aside—
The question's one of *life* and *death*,
No other way, the Bible saith,
 God's wisdom does provide.
- 16 Nay, say not, that “ the bite is small,”
 You “ scarcely feel the pain at all ;”—
 The danger you are in
Is just as great, or greater too,
Than if your real state you knew,
 The mischief lurks within.
- 17 And soon or later you will see,
 In outward acts, that sin will be
 Your everlasting shame ;
And then the forfeit you will pay
Of endless death, that awful day
 Of thunder fire and flame.
- 18 But oh ! if you'll believe it true,
 The *remedy* was made for *you*,—
 'Tis only *look and live* !

To all who will upraise the eye,
 Though justly they deserve to die,
 Eternal life He'll give.

[Verse 8] Mar. 5. 36 - 9. 23, 24 - John 4. 43 - 9. 35. 36 - Ac. 13. 39 - 16. 31 - He. 11. 6 - 1 John 3. 23 — [Verses 9 and 10] Rom. 3. 9. 19 - 5. 12 - 6. 23 - Gal. 3. 23 - Ep. 2. 1, 5 - Ja. 1. 15 — [Verse 11] Ro. 5. 18. 21 - 2Co. 5. 21 - 1 John 1. 7. 10 — [Verses 12, 13, and 14] John 3. 1. 21 - Ac. 3. 26 - 4. 10 - 10. 38. 43 — [Verse 15] John 1. 29, 45 - Ac. 4. 12 - 10. 43 - 1 Ti. 2. 5, 6 — [Verse 16] He. 3. 13 - 12. 1 - 1 John 1. 8 — [Verse 17] Rev. 6. 12. 17 - 20. 12. 15 - 21. 8 — [Verse 18] John 3. 35, 36 - 17. 8 - Ro. 6. 23 - 1 John 2. 25 - 5. 11, 13, 20.

B A L A A M.

NUMBERS XXI. 10..35. XXII. TO XXV. XXXI. 1..8.

THE exact position in which Israel stood,
 When Balaam tempted them to leave their God,
 'Tis well for us to trace;—that we may know
 The deep impiety of doing so.

From the Red Sea, to which they turned again,
 Through Obboth, Zared, and fair Arnon's vale,
 They now had pitched in Moab's fertile land,—
 On Jordan's banks,—with foes on either hand.
 Through God's rich mercy, they had travelled through
 The land of Heshbon, and of Bashan too; 10
 Had met their mighty kings in dread array,
 Had seen them melt like vapours all away,

So that indeed a proverb it became,—
Of Sihon's overthrow, and Israel's fame!

'Twas in this journey too, from Arnon, near,
Fresh mercy met them as they passed through Beer;
There was the well, of which the Lord then spake,
And (rare occurrence) they His promise take;
Precious the season, which they loved to tell,
When—Israel sang this song, "Spring up, O well!" 20
When princes, people, all, with staves in hand
Obey as one, the law-giver's command;—
And as a consequence, the streams which flowed,
God's plan of working beautifully showed.

But now they stand a host in bright array,
And Moab's king they fill with sore dismay.
He calls his elders, bids them quickly go,
And seek for one who did the future know:—
Whose curse should seal this people's overthrow.
They went, obedient to their king's command, 30
Rewards of divination in their hand,
And came to Balaam:—he received them in,
And promised them an answer he would bring;
But God appeared to him that very night,
And said, the errand hateful in His sight,
Could never prosper; nor a curse could rest
On any people whom He once had blessed—
So in the morning when they came to know,
He answered, "Nay, I cannot with you go."
—But Balak could not be content, though late,— 40
He bids some nobler on the prophet wait,—

And say to Balaam, if he will but come,
That every honour shall to him be done :
They came,—but Balaam, as he had before,
Could only show *his will*, and nothing more ;
That they already had—and he again
Essayed the Lord's permission to obtain.
The Lord appeared, and said, that he might go,
If the men came and asked him to do so ;—
But he, impatient, rose at early dawn,
Saddled his ass, and went with them next morn.

50

God does permit—as Balaam on that day,—
The wicked man to choose, and have his way ;
But conscience whispers, as the Lord to him,
The way is contrary that thou art in.—
E'en the dumb beast on which the prophet rode,
Saw, when *he* did not, the design of God ;
And turning, saved the rebel from the wrath,
Which by an Angel's hand had broken forth :
No film of sin had blinded his poor eye,
His prostrate form declared his Maker nigh ;
While Balaam, who had plainly heard His will,
Worse than a beast, was disobedient still.

60

When men perceive the wrath of God they turn,
So Balaam frightened offered to return :—
But, when God has His purpose to fulfil,
He lets man have his way, but holds him still :—

Kept back by influence beyond his own,
Balaam prepares to make God's purpose known ;
Declares to Balak his commission's scope,
And feels, for Moab there is little hope.

70

Delighted Balak, meets him in the way,
Accepts his service, be it what it may;
And gladly sacrifices oxen, sheep,
So that his people may the blessing reap.

See then the party,—Baal's heights they gain,
Seven altars reared,—seven sacrifices slain,—
The king and princes waiting Balaam's word,
Balaam confessing all is from the Lord;—
He leaves them standing, while he goes to seek 80
The prophecy, which God would have him speak;
And quick returns, his parable to sing,
To startle Moab's princes, and her king.

“ Here Balak hath brought me, the king of the land,
“ From the mountains of Aram, and this his command,
“ Saying, ‘ Curse me this Jacob, this Israel defy,’
“ But I have no power, alas, who am I!
“ To curse the Lord's chosen, His people defy?
“ From the top of the rocks, I His footsteps perceive,
“ From the height of my standing His glory receive; 80
“ This people His chosen shall dwell all alone;
“ The number of Israel shall never be known.—
“ Let me die but the death of the righteous, my plea,
“ And my last end, as happy as his may it be!”

“ Oh! Balaam,” then said Balak in surprise,
“ I sent for thee to curse mine enemies!
“ What hast thou done but altogether bless,
“ Their champion thou hast been, and nothing less!”

But Balaam said, " 'Tis not in me, my lord,
" I must take heed to give to thee God's word." 100

" Then come," said Balak, " try Him yet again,
" We'll move our station and fair Pishgah gain ;
" Perhaps from the utmost border it may be,
" The curse so longed for, may be given thee."
So on to Pishgah's top in Zophim's plain,
The altars reared—the rams and bullocks slain—
Balak beside his altars anxious stood,
While Balaam leaves him to converse with God ;—
But soon returned, his parable to sing,
To startle Moab's princes, and her king. 110

" Rise up Balak, come and see,
" Harken Zippor's son to me ;
" God Almighty is not man,
" 'Tis not His to change His plan ;
" He hath said, and He will do it,
" Bitterly shall Moab rue it.
" My commandment is to bless,
" Neither may I dare do less ;
" Jacob's sin was never seen,
" Nor perverse has Israel been ; 120
" God—Jehovah is with him,—
" And they shout, for He's their King.
" He brought out from Egypt's scorn,
" Strong as is an unicorn !
" There is no enchantment here ;—
" Israel! what hast thou to fear?

“ Soon the time will round be brought,
“ When they’ll see what God has wrought.
“ —As a lion seeks his prey,
“ Young and daring, so will they ;
“ Nor will take their rest again,
“ Till they feast upon the slain.”

130

“ Neither bless them neither curse them,
“ Better not to speak at all!”
Balak cried;—and Balaam answered,
“ Said I not what would befall?
“ All God tells me I *must* do,
“ Say then shall I come with you?”
“ Yes,” said Balak, “ Yes, once more
“ I will venture,—come to Peor,
“ Perhaps the Lord may curse them there,
“ Though He will not now from here:”

140

So when Peor’s top they’re on,
Looking straight towards Jeshimon,
Balak hastens to prepare
Altars, rams, and oxen there ;
While Balaam seeks the Lord,—but now no more
With his profane enchantments, as before ;
But lifting towards the wilderness his eyes,
Where Israel’s host, in mystic order lies ;
The Spirit of the Lord upon him came,
And taking up his parable again,
He sung his feelings in prophetic strain :—

150

“ List, list to the words which are soon to be spoken,
By Balaam of Beor, whose eyes are now open,

“ Who is seeing a vision of God, at midday
“ In a trance—and yet conscious of all he shall say !
“ How goodly thy tents are O Jacob ! and he,
“ Most happily dwells, who is gathered with thee !
“ As the trees of lign-aloes thy tents now appear, 160
“ As cedars whose branches are green all the year ;
“ Thy plentiful seed shall like waters be spread,
“ And thy King, above Agag shall lift up his head.
“ —Oh ! mention again that from Egypt they came,
“ For the might of Jehovah is told in that name.
“ He hath the fierce strength of the unicorn shown,
“ And will when the nations again are o’erthrown :
“ The lion yet couches, but say, who will dare
“ To stir Him up sleeping,—His vengeance to share ?
 “ Blessed for ever he who blesses thee, 170
 “ And he that curses, let him cursed be !”

Scarcely on Balaam’s lips had died the word,
When Balak’s anger vehemently stirred,
Burst forth ;—
Smiting his hands, to give his heart relief,
He thus poured forth his bitterness of grief ;
“ Did I not call thee now to curse my foe ?
“ And thou three times hast even blessed them now !
“ Now therefore go, and flee thee to thy place,
“ Deep in my anger, and thine own disgrace ; 180
“ I thought to raise thee up to honour high,
“ From this the Lord has kept thee—so do I.”
’Twas vain for Balaam to remind him then,
Of all the messages he sent him, when

He plainly said, however much inclined,
 He dared not speak a word from his own mind ;
 So turning from remonstrances so vain,
 He touched the string of prophecy again ;
 And on the sweetest theme, that human tongue
 Can light upon,—he thus began ;— 190
 “ Lo ! I shall see Him, and with open eye
 “ I shall behold Him, but it is not nigh !
 “ Yes, there shall come from Jacob’s line a star,
 “ I see its brightness beaming from afar ;
 “ A sceptre shall arise from Israel too,
 “ To smite proud Moab, Seth, and Edom through ;
 “ Israel shall then do valiantly, for He
 “ Who comes of Jacob, shall a conqueror be !”
 Then as his glowing numbers died away,
 He told the glory of the latter day, 200
 When even Eber should in ruin fall,
 And the Almighty God perform it all ;—
 Should crush the nations, and debase their pride.—
 And then,—for ever laid his harp aside !

When Balaam thus perceived he never could
 Prevail with Israel through the Lord his God,
 Nor by enchantments, that he could prevent
 Their good,—he set about to circumvent
 God’s plan ;—
 With earth’s seductions met them in the way, 210
 And turned once more their erring feet astray.

So Satan, when at last from Heaven he’s hurl’d
 A little while to blast this ruined world,

No longer stationed at the Lord's right hand,
 "The accuser of the brethren" to stand,
 By arts seductive will he lead astray,
 All whom he can lead, in that fearful day :—
 But he, like Balaam, suffered to beguile,
 Will only triumph for a little while—
 For this, the *last* of *rebel Israel's* sins, 220
 Swift on them and the subtle tempter, brings
 A sure destruction :—for as Peor's blot
 Could not remain unnoticed and forgot,
 Israel must arm and wipe away the stain,
 They do, at God's command, and victory gain
 Midian is overcome !
 And Balaam numbered with the slain ! 227

[*Line 52, &c.*] Ps. 78 - Mat. 27. 3..5 — [*Line 56, &c.*] 2 Pe. 2. 15, 16 - Jude 11 —
 [*Line 64, &c.*] Jon. 1. 4..16 - 1 Ki. 12. 1..24 — [*Line 212, &c.*] Re. 12. 9..12 - Re. 13.

THE CITIES OF REFUGE.

NUMBERS XXVI TO XXXV.

1 WHILE Moses' life was lengthened yet,
 He every thing in order set,
 Just as the Lord ordained ;
 The sum of Israel took again,
 (When all the rebel ones were slain,)
 As every tribe was named.

- 3 And when the Lord reminded him
About his own and Aaron's sin,
And said, he should not go
To Canaan's fair and happy land ;
Because he slighted His command,
He knew it must be so.
- 3 And asked the Lord to do one thing,
To choose a man instead, to bring
His people safely there,—
Lest they should wander from the way ;
Like sheep, so prone to go astray
Without a shepherd's care.
- 4 The Lord immediately replied
"Take Joshua, set him thus aside,
"And lay thy hand on him,
"For see in him the Spirit's might,
" 'Tis he will guide my people right,
"And bring them safely in."
- 5 Then when the Midianitish host,
For Peor's sin, the battle lost ;
Where Balaam too was slain ;
Moses minutely did declare,
How Israel should the booty share,
Which they in fight should gain.
- 6 Soon after that, he did divide
To Reuben, Gad, and one half tribe,
The fair domain they'd won ;

With this one promise, that they'd go
To fight, till all their brethren too,
The conquering work had done.

- 7 And then he showed them, when they'd got
Possession, that it was by lot
They should the land divide ;—
By Eleazar to be done,
And Joshua the son of Nun,
And one of every tribe.

- 8 Then he arranged the Levite's share,
For they (the Lord's especial care)
From all were separate found,
So from among the other tribes,
The Lord for them a part provides,
Cities and suburbs round.

- 9 The number given was forty-eight ;
Of six of these what we relate
A lesson will afford ;
“ Cities of refuge ” they should be,
Where the manslayer safe might flee,
From the avenger's sword.

- 10 Th' intent of these Moses set forth ;
He had it all from God's own mouth,
And we the lesson gain :—
The *fear*, the *hope*, the *way*, the *end*,
All to one useful lesson tend,
Which now we will explain.

- 11 *The fear* was, When one slew a man,
Quick in a moment off he ran,
Because the next of kin
Had full permission to employ
Some deadly weapon, and destroy
The one who did the sin.
- 12 But should he, though far off, espy
The "Refuge city," he might try
To get within its gate :—
The hope of this urged on his flight,
He keeps it in his eager sight,
And gets there ere too late !
- 13 No hind'rance in *the way* was found,
That was to be all level ground,
And on it sign posts near ;—
Marked "Refuge" "Refuge" it is said
That each might read, (though fast he fled,)
The letters large and clear.
- 14 Such was *the fear, the hope, the way*,
Now of *the end* a word we'll say,
And then apply what's told :—
The city gained ! The man no more
Need dread th' avenger, for his power
Had lost on him its hold.
- 15 The application—We should pray
The Holy Spirit may convey,
(For He alone can teach,)

The precious truths, herein revealed,
To human hearts for ever sealed,
Till there His light shall reach.

16 JESUS—Yes, 'tis THE SPIRIT must
Teach us to place on Him our trust;—
The Spirit gives *the fear*,
He tells us of some acts of sin,
We see the danger we are in,
And feel “ th’ Avenger ” near.

17 And then we hear His whisper say,
“ Run sinner, Jesus is ‘ *the way* ’
“ The only way to God.”
And as he runs with anxious look,
He takes up God’s most holy book,
That light it may afford.

18 And there he finds in every page
A word, which does his fear assuage,
Be harassed as he may,
’Tis “ refuge ” “ refuge ”—writ so clear,
That though th’ Avenger’s step be near
He cannot miss his way.

19 *Refuge* ! the very name is love !
Say, have we seen a wearied dove
Escape the fowler’s snare ?
Trembling and fluttering, seen it rise
Free from his toils, in glad surprise,
And breathe in freedom’s air ?

- 20 Faint is that image, to express
The sweetness of the blessedness,
When Christ the soul sets free!
Safe! safe in Jesus! there no more
Th' Avenger's hand has any power,
Though right his cause may be.
- 21 *The law* is the Avenger's hand,
Guilty to this indeed we stand,
Justice our blood demands;
By God's appointment, Christ was made
A covering—for, our debt He paid;
And now our "Refuge" stands.
- 22 No stumbling-block is in the way;—
Nothing the sinner has to pay
Before he can get in;
For no one ever was denied,
And thousands have *this* Refuge tried,
And safe and joyful been.
- 23 There's always room enough to spare—
Say, have *we* found our refuge there?
For there our safety lies;
It matters not who danger *feels*,
Th' Avenger at the sinner's heels
For satisfaction cries.
- 24 And now what do these verses say,
But "Refuge!" "Refuge!" all the way?
'Tis written very plain;—

Remember, oh! remember this,
 Jesus the *only* Refuge is,
 All other hope is vain.

[Verse 15] John 16. 13, 14 — [Verse 16] John 16. 8, 9 — [Verse 17] John 14. 6
 — [Verse 18] Lu. 24. 26, 32 — John 5. 39 — Ro. 10. 6, 9 — [Verse 19] Ps. 124. 7
 — [Verse 20] He. 6. 17, 19 — Ro. 8. 1 — John 3. 18 — 5. 24 — [Verse 21] Is. 32. 2 —
 [Verse 22] Mat. 11. 28 — Ro. 22. 17 — [Verse 23] Ro. 3 — [Verse 24] Ac. 4. 12.

DEUTERONOMY.

THE BOOK OF DEUTERONOMY.

- 1 THE book of Deuteronomy, is
 A summary of three;—
 Of Exodus, Leviticus,
 And Numbers, too, we see :
 Which Moses wrote on Jordan's side,
 About one month before he died.
- 2 We see throughout his tender love;—
 For when he came to say,
 That numerous, as the stars above,
 Israel he saw that day,—
 He could not but his blessing pour,
 And wish they were as many more.

- 3 Then he went on to tell them, how
 Their path had been marked out;—
That through the spies reporting so,
 They had been led about;—
How they'd been filled with their own ways,
By journeyings lengthened many days.—
- 4 Then showing them the wondrous things,
 The Lord for them had done,
Sihon and Og he forward brings,
 To found his word upon;—
Reminds them, how that giant power
Was nothing to them, in that hour.
- 5 And then goes on to charge them more,
 Not to forsake the Lord,
To think again how Baal-Peor
 A lesson would afford;
That, when indeed was roused His ire,
The Lord was a consuming fire.
- 6 His yearning heart too lingered yet,
 On Horeb's fearful plain,—
And pleading lest they should forget,
 He said it all again,—
“Remember that no form ye saw,
“When God came down and gave the Law.”
- 7 Oh! could he but have had to tell,
 That they His fear possest,

Ever with them it had been well,
Ever they had been blessed ;—
But his prophetic eye discerned,
That soon these laws would all be spurned !

- 8 'Twas vain for him to bid them bind
The law upon their heart,—
'Twas vain for him such plans to find,
Its precepts to impart,—
Writ as a frontlet o'er their eyes—
That very law they would despise.
- 9 But he goes on,—reminding them
Of all the mercies past,—
How that the shoes which they had on,
The Lord had made them last,
For forty years—no swollen foot,
Nor garments waxen old, they'd got.
- 10 He charged them never to forget
Th' instruction of the Lord ;—
“ Remember that the food you ate,
“ This lesson did afford,—
“ That man lives not by bread alone,
“ But by *the word* which God makes known.
- 11 “ 'Tis a good land that you will have,
“ Of honey, wine, and oil ;
“ Beware lest they a snare should prove,
“ To tempt away the soul ;

“ For if they do, I plainly say,
“ That God will cut you off that day.

12 “ Know therefore now, and understand,
 “ What God would have you do ;
“ Lest ye should perish from the land,
 “ Which He now gives to you :
“ 'Tis judgment on the nations' sin,
“ And not your goodness brings you in.

13 “ Behold, I set before you, see,
 “ A blessing and a curse ;
“ 'Tis to thy seed as well as thee,
 “ These precepts I rehearse ;
“ Blessings, *if* ye obedient be,—
“ Curses, *if not*, shall light on thee.”

14 Then, showing how the written word
 Should be their only guide,
He bade them rest upon their God,
 Who could in doubt decide,
Nor e'en a prophet spare, who said,
“ Let's turn aside,”—but stone him dead.

15 Then passing on again, he told
 Of clean and unclean things ;
And all the laws he spake of old,
 He here in order brings ;
And closes all by telling them
The covenant of their God again.

- 16 He showed the blessing and the curse,
They should in Canaan get,
And bade them there the whole rehearse ;
Which on two mountains set,
Engraven deep upon a stone,
Might clearly thus to all be known.
- 17 For as his eye prophetic ran
Through all their future years,
With sad forebodings he began
To tell them all his fears :—
It almost seemed, that he could see
The state in which they soon would be.
- 18 It would not suit to mention here,
In detail all he told ;
But looking back, as now we can,
To what he said of old,
To us, it seems in truth to be,
Like reading Jewish history.
- 19 And when he'd written it all out,
He gave the priests a charge,—
That when the time should come about,
Each seven years discharge,
They then should read this record through,
And nothing more could Moses do.
- 20 Nothing :—so God spake to him there,
And said, “ Come now to me ;

“ I wish by charges to prepare
“ Joshua to follow thee.”
So both within the Witness stood,
And God came down enwrap in cloud.

- 21 And thus he spake—“ Moses will now
“ Soon with his fathers be,
“ And then my people all will bow
“ To other gods than me ;—
“ And I will hide my face away,
“ And they will for their folly pay.
- 22 “ Now therefore write for them this song,—
“ Rehearse it in their ears,—
“ Their mouths the witness shall prolong ;
“ Throughout their future years ;
“ And it against them all shall tell,
“ A record when they thus rebel.”—

- 23 His blessing then to Joshua gave,
“ Be strong, and valiant too ;
“ My presence with thee thou shalt have,
“ Conquering I bid thee go.”
Moses then calls the people near,
That they this mystic song might hear.

S O N G.

“ Give ear O Heavens, and I will to ye speak,
“ Harken O Earth, while I the words repeat :

“ My doctrine shall distil as early dew,
“ On tender herbs, refreshing them anew ;
“ Because I publish thus His wondrous name,
“ To God our Lord we must ascribe the fame ;
“ He is a Rock, His work must perfect be,
“ A God of truth, for just and right is He.
“ But they alas ! are all corrupted seen,
“ A crooked generation they have been : 10
“ Oh foolish people ! and unwise in heart,
“ Thus from the Lord, who saved them, to depart ;
“ Remember ancient years, and days of old,
“ Ask now thy fathers, and they will unfold,
“ When the Most High laid out the nations’ share,
“ Among the sons of Adam, they were there ;—
“ For the Lord’s portion is His people’s bound,
“ And Jacob his inheritance is found ;—
“ For in a desert land, and howling waste,
“ He found him first, and there his cause embraced ; 20
“ He kept him as the apple of His eye,
“ And thence instructing, did his wants supply :
“ For as an eagle stirreth up her nest,
“ Beneath her offspring, nor will let them rest ;
“ So did the Lord *alone* His people lead,
“ Alone, sufficient for their utmost need.
“ Butter of kine, and milk of sheep, He gave,
“ Showing His power to feed, as well as save :
“ But Jeshurun waxed fat, and kicked in scorn,
“ Forgetting then how lowly he was born ;— 30
“ Lightly esteemed the Rock of his salvation,
“ And took strange gods to His abomination :—

“ How could the Lord look on and not abhor,
“ When 'mongst them all no faith in Him He saw ?
“ So as He said, they've no regard for Me,
“ I will provoke them too with jealousy ;—
“ By a strange nation, will I rouse their wrath ;—
“ They moved me to it, and the word's gone forth.—
“ That fire—once kindled who its depth can tell ?
“ It burns, and shall do, to the lowest hell ; 40
“ It shall consume the earth, its increase burn,
“ And mountains with convulsions shall upturn.—
“ The sword without, and terror too within,
“ Suckling and age alike shall prostrate bring :
“ And even now I'd wipe their name away,
“ Did I not fear the Enemy might say,
“ ‘ Our hand is high, the Lord hath not done this ;’
“ Therefore I spare them ;—this the reason is :—
“ Oh ! that they now were wise,—could understand
“ How should one have a thousand in command : 50
“ Except their Rock had sold them, they should know
“ That they could even chase ten thousand so :
“ For should their enemies themselves, express
“ Their own conviction, they would not say less.
“ Their vine of Sodom has a bitter fruit ;—
“ Gomorrah's grape comes from a bitter root ;—
“ Is not this all a secret I reveal ?
“ Have not I shut it up as with a seal ?
“ —To Me belongeth vengeance, yes to Me
“ —Belongs the right,—as they shall some day see. 60
“ Then shall the Lord avenge his people's claim,
“ And get Himself an everlasting name ;

“ Then He shall ask them of their gods, and say,
“ Why don't they save you in this fallen day?
“ See now 'tis I—that I alone am HE—
“ There is no God can save at all but Me :—
“ 'Tis I that kill ; and I that make alive,
“ Nor can one rescue from my hand, and save :
“ For if I lift my hand to Heaven and swear,
“ And whet my glittering sword, then who can spare ? 70
“ And when my hand for judgment *shall* arise,
“ Then it shall be to crush my enemies :—
“ My arrows fierce will then be drunk with blood,
“ And with devouring flesh be full my sword.
“ For then the captives which I shall set free,
“ Will be revenge, upon the Enemy !
“ Rejoice O nations when this time shall come !
“ And ye His people when the thing is done !
“ For when the time of vengeance ye shall see,
“ It will to you the time of mercy be.”

24 Then Moses came, and spake these words,
With Joshua son of Nun,—
Impressed the lesson it affords,
And then,—his work was done.—
'Twas his to tell them all God saith,
And set before them life and death.—

25 But 'twas not his, to give the strength
Those precepts to fulfil,
He could describe their breadth and length,
But could not give the will :

Man must be born again to know,
That, which the law can never show.

26 But ere he went, he did invoke,
 A blessing on each tribe ;
And perhaps the prophecy he spoke,
 Was said on Pisgah's side ;—
He blessed them, with his latest breath,—
And, in full vigour, bowed to death.

27 His blessings,—(were the detail given,—
 Like Jacob's song of old ;)
Were treasures in both earth and heaven,
 The future should unfold :—
Like that too, Joseph's tribe must share,
The richest portion which was there.

28 Judah and Ephraim, both excel
 In glory all the rest ;
For one of each, when others fell,
 The promised land possest :
Of all who forth from Egypt came,
Joshua and Caleb but remain.

29 Caleb, of Judah's favoured line,
 Though not himself the Sire ;—
And Ephraim ! Joshua comes of thine,
 A type of the Messiah :—
"The Shepherd," as old Jacob said,
By whom the people should be led.

20 Oh with what glowing ecstasy,
 Did good old Moses stand,
 While gazing thus by prophecy,
 He saw the promised land :—
 “ Oh happy people !” chanted he,—
 “ Oh Israel, who is like to thee !”

21 Then saying this, he onward went
 To Pisgah’s lofty height,
 And there the Lord before him went,
 To give the promised sight ;—
 He lifts o’er Canaan’s land his eyes,
 And then upon the Mount he dies.

22 Such Moses was :—in office, he
 A faithful servant stood ;
 Not one more privileged could be,
 In converse with his God :
 For only he of man’s lost race
 Had met Jehovah face to face !

And thus with Deuteronomy closes
 The last of the Five Books of Moses.

[Verse 7] Ju. 2. 12, 13 — [Verse 8] Mat. 23. 5 — [Verse 18] Exr. 9 - Ne. 9
 — [Verse 26] Ro. 8. 3 - He. 7. 18, 19 — [Verse 27] Ge. 49 - 1 Ch. 5. 1, 2 - Ge. 48
 — [Verse 29] Ge. 49. 24 - Nu. 27. 15..18 - Eze. 34. 23 - John 10 - 1 Pe. 2. 25 - He.
 13. 20 - 1 Pe. 5. 4.

J O S H U A .

J O S H U A .

- 1 JOSHUA was that mighty leader,
 Whom the Lord Jehovah chose
 When His people entered Canaan,
 To subdue their numerous foes ;
 He pursued them,
 And subdued them,
 Till they all were put to rout ;
 And of Jesus
 This a type is,
 Carried perfectly throughout ;
 Victory ! victory !
 All who come with Him may shout.
- 2 'Twas the land to Abr'am promised,
 Now by them to be possessed ;
 Type and symbol of a better,
 Of an everlasting rest ;
 They believe it,
 And receive it,
 Whom the Lord of life makes free ;
 And a taste now,
 Is to show how
 Rich the inheritance will be ;
 When to claim it,
 Jesus in the clouds they see.

3 When He comes, He comes to triumph;
 (This the Name of Jesus shows)
But the day of His appearing,
 Will be terror to His foes;
 Preparations
 'Gainst the nations,
Made all Canaan's land to quake;—
 And a wailing
 More prevailing,
Will earth's firm foundations shake,—
 When the trumpet,
Shall the dead to judgment wake.

4 Then, oh! then to be with Jesus!
 To be counted as His friend!
To possess with Him a kingdom,
 Which can never, never end!
 Can earth's pleasures,
 Or its treasures,
Be compared to joys like this?—
 They who barter
 Such a charter,
To procure earth's empty bliss,
 By such folly,
Prove they know not what it is.

5 —Jordan's narrow river flowing,
 Represents our death and grave;—
Israel through it dry shod going.
 That it is a parted wave;—

As we near it,—
 Need we fear it?
 Not, in Jesus if we trust;—
 In His keeping,
 Death is sleeping;—
 For the Ark has entered first;—
 And remains there,
 'Till all Israel safe have passed.

6 Then, when from the river rising,
 A memorial they must bring;
 Lest there should be a surmising,
 “Did they ever do the thing?”
 So the Scriptures
 May convince us,
 That “the Lord is risen indeed :”
 All that’s spoken
 Is a token,
 Like the stones of which we read.—
 Happy are we,
 If we to “the word” give heed.

[Verse 1] Nu. 27. 15..23 - De. 31. 14, 23 — [Verse 2] He. 4 - 11. 39, 40 - Ro. 8 - Ac. 8. 21 - Ep. 1. 13, 14 - 1 Pe. 1. 3..5 — [Verse 3] Is. 19. 20 - 43. 3, 11 - 45. 15, 21 - 49. 26 - 60. 16 - 63. 8 - Je. 14. 8 - Ho. 13. 4 - Lu. 2. 11 - John 4. 42 - Ac. 5. 31 - Phil. 3. 20 - Tit. 2. 13 - 2 Pe. 1. 11 - 1 John 4. 14 - Jude 25 - Ps. 2 - 45. 1..6 - 46 - Re. 1. 7 - 6. 15..17 - 19. 11..21 - Da. 7. 13..27 - Mat. 24 — [Verse 4] Da. 3. 44, 45 - 4. 34, 35 - He. 11. 24..26 - 13. 25..29 - John 14 - 17. 20..24 — [Verse 5] 1 Th. 4. 14..18 - He. 2. 14, 15 - John 11. 11..14 - Ac. 7. 60 — [Verse 6] Lu. 24. 34, 46..48 - 1 Co. 15 - John 13. 47..50 - 6. 63 - 1 Co. 10. 11 - He. 1. 2 - 2. 1 - 3. 17..19 - 4. 1, 11, 12 - Lu. 11. 28 - Ja. 1. 23..25 - Ac. 17. 11, 13 - 1 Thes. 1. 5..10 - 2. 13 - 2 Ti. 3. 16, 17 - John 5. 39.

THE TAKING OF JERICHO ; OR, THE
SCARLET LINE.

JOSHUA II. AND VI.

THE city of Jericho pleasantly stood,
On the borders of Canaan, just over the flood ;—
And as Israel must enter the country that way,
'Twas the first of the cities which in their path lay.

Before the destruction of Jericho came,
Two men were commanded to spy out the same ;
The dangerous errand they willingly share,
And lodge in the first house they come to, when there ;
But the king of the city perceived their intent,
And would fain, if he could, their design circumvent : 10
Alarmed at the judgments, they came to fulfil,
He endeavoured, though vainly, the heralds to kill ;
And surely his vengeance they both would have shared,
If Rahab their hostess their lives had not spared.
But safe on her roof the two spies hidden lay,
While she sent their pursuers a different way.—

What prompted this woman to stand thus alone,
And when others rejected the strangers to own ;
For no better means had this woman possest,
Of knowing what after she boldly confest. 20
None—none—it was simple belief in the Lord,
Which made her receive them, and act on His word ;—
She had heard of His doings in Egypt's far land,
How His people had crossed the Red Sea by His hand,
She had heard of His wonders the desert all through,
And she had received all these sayings as true ;

Confessed that the Lord whom they served was THE LORD;
And then gave the best that her house would afford.
This was faith and its fruits :—it was faith to believe
The report of the spies, and their errand receive ; 30
The effect of that faith made her open her door,
And take the men in, though but strangers and poor ;
Then, after the simple confession she made,
She proved her dependence, while further she said,
“ I know that the Lord has to you given the land,
“ And the time to possess it, is now near at hand,
“ I pray you will deal to me kindly and true,
“ And preserve all my household, as I have saved you.”
So certain is Rahab of all they have spoken,
That her heart cannot rest without having a token ;— 40
They readily promise, and give her a proof,
That all will be safe who are found 'neath her roof.
Then she lets the men down from the wall, by a cord,
Which cord to the spies did the token afford ;
For they bade her receive it from them as a sign,
“ Thou art safe if we find in thy window this line ;”
She answered, “ So be it”—then sent them away,
And bound the red line in her window that day.

Then the men over Jordan to Joshua returned,
And told what befel them, and what they had learned : 50
Who said, “ 'Tis the Lord is preparing them thus,
“ To faint and to languish at mention of us”—

Then crossing the Jordan, all Israel again
Encamp with their thousands on Jericho's plain :—
Where the twelve men who bore the twelve stones in
their hand,

Rear a heap for remembrance and witness to stand.

There the Lord ordered Joshua a short time to stay,
And circumcise Israel again in the way,
Thus at Gilgal was Egypt's reproach put away.

The time of the passover coming just then, 60
It was kept first in Canaan on Jericho's plain ;
And they ate at this feast the old corn of the land,
In the unleavened cake, as the rite did demand.
The very day after they tasted this store,
That miracle ceased, which had fed them before ;
And they ate Canaan's fruits for the rest of the year ;
The manna then ceasing, did no more appear.

But, now we find Joshua turning his eyes,
Where the city of Jericho peacefully lies,
And over against him he sees a man stand, 70
As a warrior clad, with a sword in his hand ;
And going up to him, he asked him to say,
If for, or against them, he stood in the way :—
—As fades the pale moon-beam when rises the sun,
So Joshua sunk back when this glorious One
Said, " Prince of the host of the Lord am I come."
As a man, Joshua met him, but when he thus found
Who it was stood before him, he sunk to the ground ;—
And worshipping lowly, did reverently pay
His obedient regard to whatever He'd say :— 80
" Take thy shoes from thy feet," was the simple command,
" For the place is too holy thus covered to stand."
And Joshua as simply obeyed, and became
A pattern to all who would study his fame.

But now the full time for their conquest was come,
And Israel's glory was Jericho's doom !
At the word of Jehovah their banner was reared,
And in mystical order the army appeared ;—
Encompassed the city, and walked once around,
With the priests, and the ark, and the trumpets full
sound. 90

Oh ! what then must Rahab have felt, when there fell
On her ear, the first blast of their coming to tell ?
And when from the window she saw them draw near,
Oh ! what must she feel ! did she tremble with fear ?
No, the nearness of judgment but made her prepare,
That others in her preservation should share ;
For the bright Scarlet Line was the token, and proof,
That all would be safe, who were found 'neath her roof.
What ! with Rahab the harlot ! must they cast their lot,
With her who had stampt on their name the foul
blot ! 100

Must she who had plunged them in utter disgrace,
Be the one to provide them the only safe place !
—She persists in her pleadings, at length they give ear,
And tremblingly own that their ruin is near ;
For as Jericho's city was straitly shut up,
To escape to another, there now was no hope :—
So they humbly accept what they dare not decline,
And shelter with her 'neath the same Scarlet Line.—

Can we fancy the doubtings, when day after day,
The judgment predicted appears to delay ? 110
How the men of the city would laugh, and would jeer,
As the ark came and went, and did nothing when near,

Till they almost believed 'twas in mockery shown,
And to warn them of nothing the trumpets were blown,
So familiar at last with its notes had they grown.

But now the six days of probation are o'er ;—
And the long delayed punishment lingers no more,
The trumpets are ordered now seven times to sound,
And the priests with the ark to walk seven times
round ;

And Joshua commands, that there shall be no noise, 120
Save the sound of the trumpet, not one human voice,
Till the last, the seventh time, that they compass about,
And then his commandment is, "Shout!"—and they shout,
And the wall of the city gives way at the sound,
And the ramparts and fortresses fall to the ground !—
Of the host of the victors, each man marches on,
For the late mighty hind'rance has crumbled and gone,
And the city is taken, and put to the sword,
Then burnt up with fire,—'tis the word of the Lord.

—But now where was Rahab? she lived on the wall,— 130
Did her house, in the ruin around it, thus fall?

When the wall thick and pond'rous was swung to and fro,
Did she share in its downfall and ruin? oh no!

When the falling walls told her that vengeance was come,
She felt not its rocking, her house it stood firm ;—

For the Scarlet Line bound in her window was there,
And she felt 'twas sufficient her household to spare ;—

And the carnage in Jericho cannot go on,

Till Rahab, and hers, from the city are borne ;

—For Joshua commands the two spies to go in, 140

And safe from the danger the woman to bring ;—

Then vengeance the people on Jericho pay,
And accursed from God it remains to this day.
—And now for the lesson these lines will afford—
It comes as a message, and is from the Lord,
It tells us, like Rahab, that we must prepare,
Lest we, in the world's condemnation, should share.

The people of Jericho proud of their strength,
Secure in their fortress, and rich in their wealth,
Were a specimen which every age will afford ; 150
They were lovers of pleasure, not lovers of God.
As such, God had judged them ;—and what looked so fair,
When He held the balance, was found wanting there ;
And so, in the time of the great reckoning day,
The world will be careless, and sleeping as they,—
With its aspect as smiling and fair to the sight :—
Its judgment will come as a thief in the night !
It seems, with this truth Rahab fully imprest,
Had ceased in her country and city to rest ;—
The judgment expected had filled her with fear, 160
And the warnings she heard had sunk deep in her ear.

But now let me ask, how the case stands with *you*,
Have *you* yet received all these tidings as true,
Which perhaps from your infancy you have been told,
About the Lord's judgment on sinners of old ?
And do *you* believe, that, on some future day
He is coming again, the world's reckoning to pay ?
If you do, it is faith—oh ! how simple a thing
Is faith, when our hearts to the touchstone we bring ;—
It was faith in this woman, and faith 'tis in *you* 170
To believe what God says, and receive it as true ;—

She rested her faith on the words which were spoken,
She sought and obtained for her safety a token ;
And the full satisfaction the promise inspired,
Shows, it just was the thing which her case had required :—

So now, when I tell you, there also is found
One safe sheltered spot, in this world's dreary round ;
Where the soul may be happy, at rest and at ease.
Do you wish that you knew of this haven of peace ?
Oh ! then I can tell you, that one has supplied 189
A house where there's safety, and no where beside,—
And blessed is the sinner who hears the glad sound,
That a full free salvation *in Jesus* is found.
In the name of my Captain I venture to say,
That if you are saved it must be in this way :—

How boldly the spies pledged the promise alone,
For the mind of *their* Captain already was known.

No doubtful uncertainty hangs on *my* word,
For the promise I give you, is, "Thus saith the
Lord,"

And were I to add but an "if" to the sound, 190
A lying ambassador I should be found ;—

But she wanted a token, and so do you too,
And as freely I offer "a token" to you :—
'Tis the blood of that Victim, who died to redeem
The poor outcast rebel, must on you be seen.
And do you inquire, saying, "How can it be,
"That the blood of the Lamb is a token on me?"
The Scarlet Line bound in the window of those
Who a shelter beneath it in Jericho chose,

Could only repose to their spirits convey, 200
By knowing the value 'twould be in that day,
When all found without it would be swept away.

So, the blood of the Saviour speaks peace, when we know,
From the wrath we deserve, 'tis a sheltering too ;
For God has declared, that the blood of His Son,
Can cleanse away all that transgressors have done :
And simple belief in the words He has spoken,
Will make you too trust in this wonderful token.

'Twas not for the righteous that Jesus was slain,
He came not from Heaven good people to gain, 210
(For if He had done so, His search had been vain,)

'Twas to save guilty sinners just such as are we,
That Jesus, the righteous One, bled on the tree.

Poor Rahab, the sinner, no goodness could claim,
Her life had been such as to ruin her name.—
Yet Jericho perished, and she who deserved
The worst condemnation, was in it preserved—
And why? not for worth, but because she believed
The promise of mercy, and mercy received.

Oh ! make her your model, and fear not the scoff 220
Of the poor unbeliever, who'd make you put off
The thought of the danger, which though not in sight,
May,—nay, it will come, as a thief in the night.

Observe too in Rahab, she did not delay,
She bound the red line in her window *that* day,
Then welcomed her friends in her shelter to share,
And before *the day* came, they were all safely there.
How happy, how peaceful, how grateful were they,
To the poor despised woman who showed them the way ;

Though high were the notions they might have been
taught, 230

To the same lowly station, each one, was now brought;
And this is the lesson that all too must learn,
For the pride of man's nature a refuge will spurn ;—
The lovely, unlovely, the sober, the gay,
Must all alike come, and be saved in *one* way.

—Then think what a refuge it was that she found !
Let us fancy the scene when the trumpet's last sound,
With the shout of the people, on Jericho falls,
And mingles its sound with the thundering walls.—
Can we fancy the shriek of despair that arose, 240
When the crash of those walls laid them bare to their
foes,

When the laugh and the jeer they indulged in before,
Were exchanged for a moment, and then were no more ;—
Can we see her borne off from the smoke and the flame,
With the people of God so secure to remain,
And not wish that our lot were exactly the same ?
The line of red thread did *her* safety secure,
And *the blood of the Lamb* is a token as sure ;—
—When the sun moon and stars from their courses are
falling,

And the judgment around is the sinner appalling, 250
The saint will be snatched from the fear and the danger,
Like Rahab the lost one, the sinner, the stranger !
Most true is the picture ! most like is the story !
For a joint-heir with Christ, and a sharer of glory,
Is really the portion the Saviour bestows,
On those who like Rahab, were once counted foes,

But who, saved by the blood of the once slaughtered Lamb,
 For ever and ever, shall sound His dear name !
 May *you* and *I* both, through His mercy, be there,
 With Rahab *the saved one*, His glory to share, 200
 Believing the word that the Scripture hath spoken,
 And resting our faith on the same Scarlet token !

[Line 27] He. 11. 31 — [Line 38] Ja. 2. 25 — [Line 126] 2 Thes. 2. 7 —
 [Line 134] Ps. 46. 1..3 — Mat. 7. 24..27 — Lu. 6. 47..49 — [Line 137] Is. 28. 16..18 —
 Mat. 21. 40..43 — Ac. 4. 10..13 — Ro. 9. 30..33 — [Line 138] 1 Thes. 4. 15..17 —
 [Line 144] Ro. 15. 4 — 1 Co. 10. 11 — 2 Ti. 3. 16, 17 — Ac. 17. 30, 31 — [Line 154] 2 Pe.
 3. 10 — Mat. 24. 37..51 — 25. 1..13 — [Line 158] He. 11. 14 — [Line 167] Re. 1. 7
 — [Line 168] He. 11. 1 — [Line 171] Ac. 17. 11, 13 — John 6. 38..47 —
 [Line 183] Ro. 10. 1..13 — Phi. 3. 7..9 — Re. 20. 15 — [Line 186] Ac. 2. 38, 39 — 4. 8..
 13 — 5. 29..33, 43 — 8. 26..37 — 16. 30..33 — [Line 188] Ro. 10. 11 — [Line 194] Ep.
 2. 13 — He. 9. 14 — 1 Pe. 1. 19..25 — 1 John 1. 7 — Re. 5. 9 — [Line 203] Col. 1. 20 —
 Ro. 5. 1 — 1 Pe. 1. 2. 5 — Re. 7. 14 — 13. 11 — Ro. 15. 13, 13 — [Line 209] Mat. 9. 13 —
 Mar. 2. 17 — Lu. 5. 29..32 — [Line 210] Ro. 3. 10 — [Line 212] Ro. 5. 8 — 1 Ti. 1.
 15 — [Line 213] 1 Pe. 3. 18 — [Line 218] Lu. 7. 33..50 — [Line 226] He. 3. 7,
 12, 13, 15 — 2 Co. 6. 3 — [Line 228] Ro. 10. 1 — [Line 229] John 14. 6 —
 [Line 232] 1 Co. 1. 18..31 — 2 Co. 10. 4, 5 — [Line 249] Is. 24 — Joel 2. 2..11, 30, 31 —
 3. 13..15 — Mat. 24. 29..31 — [Line 253] Ep. 2. 11..23 — Ro. 8. 15..17 — 1 John 3. 1, 2
 — [Line 257] Re. 7. 9..17 — 5. 8..14 — 14. 1..5 — 19. 1..9.

ACHAN'S SIN, AND AI TAKEN.

JOSHUA VII. AND VIII.

- 1 AI ! the guilty,—conquering found !
 And Israel backward sent !
 “ Would we had staid on safer ground,
 “ And there had been content !”
 Before the Lord, thus, Joshua fell,
 And asked of Him the cause to tell.

- 3 "Up! get thee up," the Lord's reply,
 " Why criest thou to me,
 " Israel hath sinned, and this is why,
 " Before their foes they flee ;
 " Go, find the man, who dared to bring,
 " To Israel's camp th' accursed thing."
- 3 The solemn scrutiny begins,—
 The lot on Judah rests !
Then Zerah ! Zabdi ! Carmi brings
 It home to Achan's breast !
And Joshua says " Confess my son,
 " And tell us now, what hast thou done ?"
- 4 With deep disgrace, and bitter thought,
 Achan confessed his sin ;
And said, from Jericho he brought
 Part of th' accursed thing :
Immediately some men were sent,
 Who found the spoil within his tent.
- 5 We see, what God has once forbid,
 Is an accursed store,
And Achan well knew what he did,
 For he was told before ;
And many a hypocrite will be
 Condemned, with *name* as fair as he.
- 6 For what availed the line, the race,
 From which his lineage sprung ?
Man is not judged for what he *is*,
 But what his hands have *done* ;

And what availed the wealth he'd got,
When on him fell that fearful lot?—

- 7 Cheer up ! cheer up, for it is done !
Israel may fight and win,
For they have stoned th' accursed one,
And fire has purged his sin ;
Israel without a fear may go,
To Ai's perfect overthrow !
- 8 The thoughts of what they'd done before,
Entice all *Ai* out,
And Israel flees away once more,
As though they're put to rout ;
But this was all in God's own way,
His hand more fully to display.
- 9 He calls to Joshua, "Stretch thy spear,"
Who instantly obeys,
And then the ambush rise, and there
Set Ai in a blaze ;—
Then slaying all, their lifted sword
Fulfil the mission of their God.
- 10 —Then, Joshua turned to Ebal's mount,
And there an altar reared,
Man, woman, child, and stranger, round
That offering appeared—
Then graved on stones the law he wrote,
Before them all as Moses spoke.

11 A goodly sight it was that day,
 To see the people stand
 To hear what God the Lord would say ;
 While Joshua, in his hand
 Held up the book, and clearly read,
 Word after word, the whole it said.

12 How sweetly was his heart intent,
 To do his Master's will !
 How anxious every step he went,
 His wishes to fulfil !
 Such *his* example—and our aim
 Should be to *know*, and *do* the same.

[Verse 5] Job 15. 34, 35 - 20. 5 - 27. 8 - 36. 13, 14 - Is. 33. 14 - Mat. 7. 21..23 - 24. 51
 — [Verse 6] Mat. 8. 7..10 - Ro. 2 - Co. 3. 25 - Re. 20. 12, 13 — [Verse 7] Re.
 19. 1..3.

THE GIBEONITES.

JOSHUA IX.

1 THERE was but One of human form,
 Who *could* the will of God perform,
 Perfect in every part;
 And that was Jesus—He alone,
 Could say “ Thy will my God is done,
 “ Thy law is in my heart.”

- 2 Joshua, the sweetest type we have
Of Him, who came lost man to save,
 (For such his name imports)
Shone in obedience more than all,
Yet in *this* point, he too did fall,
 So frail are human hearts.
- 3 The Gibeonites had heard the fame
Of Joshua's conquests, and his name
 Struck terror in their ears;
So taking bottles old and rent,
And mouldy bread, to him they went
 And 'guiled him it appears.
- 4 For Joshua thought they came from far,
They said "Thy servants weary are
 " With this our tedious route."
—Had Joshua then but asked the Lord,
Before he answered them a word,
 He would have found them out.
- 5 But strong in his own strength he stood,
Not in communion with His God,
 He left His sheltering wing,
And, with the princes of the host,
His standing for a time he lost,
 Because they did this thing.
- 6 For Israel, when they found it out,
Wanted the Gibeonites to rout—
 And would have done so too;

But Joshua staid them, for he said,
 "An oath in God's own name once made,
 "We must observe as true."

7 So they were spared, but thence became
 In Israel a reproach and shame,
 'Neath bondage they were laid,
 To draw the water, hew the wood,
 In service for the house of God,
 For ever they were made.

[Verse 1] John 4. 34 - 5. 30 - 6. 38 - 7. 16..18 - 8. 29 - 14. 31 - 15. 10 - 17. 4 - Lu. 2.
 49 - He. 5. 8 - 10. 7 - Phi. 2. 5..8 — [Verse 2] Mat. 1. 21 — [Verse 4] Ep. 6.
 10..18 - Lu. 22. 40, 46.

THE BATTLE OF FIVE KINGS.

JOSHUA X.

1 WHEN Adonizedec
 Did certainly know,
 That Gibeon had left him,
 And joined with the foe,
 He sent unto Hotham,
 And Piram, the kings
 Of Hebron and Jarmuth,
 And told them these things.

To Japhia of Lachish
He likewise sent too,
And Debir of Eglon,
(Whom also he knew)
Saying "Come up and help me)
"And we will unite,
"And joining our forces
"Will Gibeon smite."

3 But they of Gibeon
Were sorely afraid,
And humble petition
To Joshua made;
"Oh come to us quickly
"And save us," they cry,
"For the Amorite kings
"Are leagued and are nigh."
And Joshua delayed not
To answer their call,
He knew his commission,
Nor lingered at all,
But suddenly went up,
From Gilgal that night,
And ready for battle
Was ere morning light.

3 The Lord fought for Israel,
And oh! who can stand,
When He as a Warrior
Shall lift up His hand?

Discomfited quickly
The kings fled away,
And those whom they led on
Were slain on that day;—
For, great stones from heaven
Were cast on their head,
By the Lord, as the host
To Beth-horon were fled.—
And more by these hailstones
Were smitten and fell,
Than even the swords of
All Israel, could tell.

4 A day 'twas of wonders,
None like it arose!—
When Joshua intently
Was following his foes,
His faith rose triumphant;—
He stretched forth his hand,
And said "Sun stand thou still,"
It obeyed his command!
So the sun hastened not
To go down, a whole day;—
Over Ajalon's vale,
Did the moon lingering stay;
And before it was ended,
The kings were all slain,
And the conquering host
Returned victors again.

THE FINAL OVERTHROW OF THE CONFEDERATE KINGS OF CANAAN.

JOSHUA XI.

- 1 CANAAN's kings yet further rose,
As a host of mighty foes,
Israel's progress to oppose ;—
What a foolish thing !
Jabin gives the battle-cry,
Jobab makes it round him fly,
Shimron's king, and Achshaph's, nigh
All their armies bring !
- 2 Kings on kings assembling are,
To this great decisive war,
From the vales and mountains far,
North and south and west ;
Canaanite, and Perizzite,
Hittite, and the Amorite,
Hivite, and the Jebusite,
In the service prest.
- 3 Who had seen such hosts before ?
None,—for were they counted o'er,
As the sand on the sea-shore
Would their number be !
Leagued together see them come,
To the waters of Merom ;—
Soon of these there would be none,
E'en to turn and flee !

- 4 For the word of God was past,
“ Lay this mighty gathering waste,
“ To the battle Israel haste,
“ Care not for their might!
“ Thou shalt conquer, never fear,
“ Though so numerous they appear,
“ Thy deliverance shall be near,
“ I for Israel fight!”
- 5 Onward, onward, then they go,
See,—they chase the smitten foe;—
As He promised, even so
Are they conquering found.
As he bade, the people do;
Hosts on hosts, they eager slew,
Houghed their horses, warriors threw
Prone upon the ground.
- 6 Nor did they their weapons sheathe,
While they left e’en one to breathe;—
And the only victors’ wreath,
Twined around their brow!
Was,—they did the Lord obey,
As He ordered so did they;—
This the glory of the day,
Which they had to show,
- 7 Would *we* conquer, would we win,
We our stubborn hearts must bring
(Israel showed it in this thing)
To “ Thus saith the Lord.”

For the Scripture does declare,
All our strength is centered there,—
Christians every foe may dare,
With the written word!

[Verse 1] Ps. 2 — [Verse 7] Mat. 4. 1..11 — Ep. 6. 17 — He. 4. 12 — 2 Co. 10. 4 —
Ro. 19. 13..21.

DIVIDING THE LAND, AND DEATH OF JOSHUA.

JOSHUA XII. TO XXIV.

- 1 **WHATEVER** Joshua took in hand,
Prospered beneath his wise command,
Both kings and armies fled apace,
Till none were left of Canaan's race;
For one and thirty he pursued,
Till the last king he had subdued;—
'Tis this by him informed we are,
And then the land had rest from war.
- 2 But Canaan's breadth was not possest,
Although the Lord had given them rest;
Although their enemies were quelled,
They had not yet the land they held;—
And God appeared to Joshua then,
And bade him choose out proper men,
To walk the land, that ere he died,
He might its every part divide.

- 3 So Joshua chose out men, who went
Through all the land, as they were sent ;
Its utmost boundary they took,
And then described it in a book :—
Thus Joshua saw, what he had got
To part, among the tribes by lot ;
And strait to Shiloh did repair,
Before the Lord the land to share.
- 4 The Tabernacle being reared,
The glory of the Lord appeared ;—
Present He was, to guide it all,
And show how each one's lot should fall.
Joshua, and Eleazer too,
In sweet agreement all things do,
Until they closed the great survey,
And sent the tribes content away.
- 5 God's promises were then fulfilled,
All murmurings were for ever stilled ;—
Caleb, and Joshua, both possess
The part which each esteemed the best :—
For priests and Levites too were found,
Cities enough, and suburbs round,
And all the tribes, tho' great or small,
Sufficient had, to suit them all.
- 6 Now when each tribe was portioned out,
'Twas left to *each* their foes to rout,
And Joshua, having done the will
Of Him he served, was to lie still :—

He had been faithful found, and now
The Lord would have all Israel show,
By steady warfare with His foes,
If *they* His will and precepts chose.

7 Ere Joshua died, he seemed to see
That Israel would unfaithful be ;
He dreaded lest they should depart,
Nor seek the Lord with all their heart :—
He feared they would dumb idols choose,
And thus the living God refuse,
And faithfully he did portray,
The sorrows of an erring way.

8 He summoned Israel to appear
In Shechem, his last words to hear ;
And sweetly there, he numbered o'er
The mercies God had shown before :
And they and he together stood,
Once more in covenant with their God.—
He wrote the record of that day,
• And then he sent the tribes away.

9 Now when his work was done, and he
Must with his fathers numbered be,
He died.—His burying place, and age,
Are traced upon the sacred page :—
In Joshua's book too, at the close,
We read where Joseph's bones repose ;

And Eleazer, also shares,
In Ephraim's tribe a grave with theirs.

[Verse 2] He. 2. 8 - 1 Co. 15. 24., 26 — [Verse 6] Phil. 2. 12, 13.

J U D G E S.

BOCHIM ; OR, ISRAEL'S FAILURE.

JUDGES I. AND II.

WHILE Joshua lived the people still preserved
Faithful allegiance to the God they served ;
So did the elders who outlived his day,
And all the generation, God obey—

But when he died, and when those men died too,
Careless and negligent the people grew,
Suffered the wily Canaanites to gain
Ascendancy, instead of being slain ;—
And settling down in peace, almost forgot
Whether they did the will of God, or not. • 10

But God will never leave His people still,
If they forget or disregard His will ;
So now, an angel is sent down to tell,
How, and in what, they every one rebel ;
And as in Bochim bitterly they wept,
He shows the covenant that they had not kept :—

Which was, That every altar they should break,
Nor with th' idolaters a league should make.

This they had broken, and now God declared,
That, as His foes supinely they had spared, 20
So He no longer would their battles fight,
Because His will was little in their sight.

Well they might weep,—and well may we weep too,
When we confess, that we no better do !—
The precious Scriptures are before us laid,
What slight attention to that Word is paid !
The usual way in which God's Truth is read,
Would seem, as though the words by man were said ;
But Israel better knew,—for they were taught
From God's own mouth, to prize it as they ought ; 30
And not a question of their guilt appears,
When all the multitude were drowned in tears.

The lesson, in this history then shown,
Is, what results, when men are careless grown.
Oh ! let it not be little in our eyes,
The WORD of GOD thus triflingly to prize !

Had Israel but obeyed, they would have found,
That they like Joshua might have stood their ground,
But as they chose God's Word to disobey,
He left them to their own obdurate way ; 40
And though He did at various times appear,
And showed His helping hand was ever near,
The very proof of His abounding grace,
Told the same time, of Israel's disgrace.

[Line 11] He. 13. 5..3 - Re. 8. 19 — [Line 16] Ex. 28. 20..33 - 24. 3..3 - 34. 10..17.

OTHNIEL, EHUD, SHAMGAR, DEBORAH,
AND BARAK.

JUDGES III. TO V.

- 1 Just where man fails, there God comes in,—
With His uplifted arm to bring
Relief for his dejection ;
Thus God shone out at man's first fall,
His grace abounding over all
The sin of man's rejection.
- 2 So now, when Israel madly chose
To bow to idols,—and God's foes
To count as His own nation,
He made them feel the arm they'd left,
Then, when of every hope bereft,
He came for their salvation.
- 3 Raised them deliverers in their need :—
Othniel, the first of whom we read,
Was son of Caleb's brother ;
On whom the Lord's own Spirit came,
(Which was the secret of his fame :)
And, Ehud was another.
- 4 Ehud, was a left-handed man,
But this defect was in God's plan,
Though Ehud might not know it ;

For the deliverance which he wrought,
Could only round about be brought,
Just in the way he'd do it.

5 So Shamgar, who six hundred slew
With an ox-goad, as little knew
That weapon was selected,
As Ehud,—though in each we trace,
The working of that sovereign grace,
Which both alike protected.

6 And then the next, was even more
A proof, by whom was held the power
To save and to deliver;—
Deborah, a prophetess, did hold
The place of judge, and things foretold,
As God himself had bid her.

7 The proof just then, of Israel's guilt,
Was suffering *Hazor* to be built!
In "Joshua" read the story,—
How he that city burnt of old;
And now, to Hazor's king! they're sold,
So gone is Israel's glory!

8 Who shall restore its faded rays?
Will God a mighty host upraise,
And make his people conquer?
No: it is by a woman's hand,
And under Deborah's command,
He chose to work the wonder.

- 9 But now the story—for 'tis well,
In detail, such a tale to tell :—
First then, for their depression,—
For twenty years, Jabin the king,
Was suffered Israel to bring
In bondage for transgression.
- 10 Nine hundred chariots he could boast,
All made of iron, and a host
Of warriors, and of horses ;
And Sisera was his captain's name.
—How all this tells of Israel's shame!
Whose sin his triumph causes.
- 11 They cry to God—ah ! then at length,
They recognise where lies their strength,—
From Jabin to deliver !
Now let us trace the wondrous way,
In which He wrought for them that day,
When drawn to Kishon's river.
- 12 At that time Deborah, Israel taught ;—
Beneath a palm-tree's shade, they sought
Her simple wise instruction ;—
For she, in converse with her God,
Had judgment to discern His word,
And give the right construction.
- 13 She speaks, and Israel bends an ear ;—
“ Call Barak,” Barak hastens near,
To hear her wise decision.

“Hath not the Lord appointed thee,
“To make all Jabin’s host to flee?”
He shrinks from the commission.

- 14 But says, “If thou wilt this thing do,
“Go with thy servant,—he will go,
“If not,—he will not dare it.”
“I surely will,” she said, “but know,
“No honour will thy warfare show,
“A woman’s brow shall wear it.”

- 15 Content to work in God’s own way,
How humbly Barak did obey,
Nor sought to be rewarded;
Such faith, must ever please the Lord,
So ’mongst the worthies in His word,
His conduct stands recorded.

- 16 And even then he had reward;
For as He promised, so the Lord
Gave up the host to slaughter;
And Sisera fled away on foot,
The rest, discomfited; who took
The road to Kishon’s water.

- 17 How little Jael knew, that she
Deliverer of the land should be!
But so had God appointed.
HE turned in Sisera’s feet that day,—
And bidding her His vengeance pay,
Gave her a heart undaunted.

- 18 "Rest here my lord," she calmly said,
Then drove a nail right through his head,
When he was safely sleeping.—
How different Barak! he is found,
Secure, though dangerous foes are round,
Safe in the Lord's own keeping.
- 19 While hotly he was following on,
(Hearing that Sisera was gone,)
Jael came out to meet him;—
"Come, and I'll show thee now," she cries,
"The man you seek, for here he lies."
Oh! what a sight did greet him!
- 20 Sisera before him lying dead;
The nail she drove yet in his head,
The conquest thus completed:—
He joins with Deborah to sing,
The hand which did salvation bring,
And all their foes defeated.
- "Praise to the Lord!
"To the Mighty Avenger,
"Who rescued His people,
"From bondage, and danger;
"He accepted the service,
"They willingly paid,
"And in spite of their weakness,
"Them conquerors made.
"Not a shield, not a spear,
"Was there found in their hand,

- “ And they cheerfully bow,
“ To a woman’s command :—
“ Oh, hearken ye princes !
“ Give ear, oh ! ye kings !
“ For ’tis I, even I,
“ That must tell of these things !
“ The God, who in majesty
“ Once did appear,
“ On Sinai in glory,
“ And came up from Seir ;—
“ When the mountains were melting,
“ And sea, earth, and sky,
“ Confessed by their trembling,
“ Their Maker was nigh—
“ Is the Lord God of Israel !
“ Oh, join in the song,
“ Ye governors, rulers,
“ Nor tarry so long—
“ Oh ! think but of Shamgar,
“ How he quelled your foes,
“ Of Jael, in whose time
“ The highways were closed
“ Till the Lord raised me up :
“ Oh ! the wonders rehearse,
“ A mother in Israel !
“ Tell it in verse.
“ Oh ! waken up Deborah !
“ Waken and sing,
“ Oh, Barak arise !
“ ’Tis a wonderful thing—

“ The kings came and fought,
“ But oh ! now where are they ?
“ The river of Kishon,
“ Has swept them away !
“ The prancing of horses,
“ Is silenced at length :
“ Oh ! my soul, in thy weakness,
“ Thou’st trodden down strength !

“ Curse ye Meroz,
“ Curse not lightly ;
“ He has shunned,
“ To meet the mighty ;—

“ Blessed, ever blessed be,
“ Jael, wife of Heber, she
“ Gave him refuge in her tent,
“ When with fleeing he was spent ;
“ Met his every want, and wish,
“ Served him in a lordly dish ;—
“ At her feet, he bowed, he fell :
“ Who his mother’s grief may tell ?
“ How will she in mournful song,
“ Wonder why he is so long ;
“ She will through the lattice try,
“ To discern his chariot nigh ;
“ She will ask her ladies round,
“ Why delays that wished for sound.
“ She may ask, but none replies—
“ For with God the secret lies—

" So let Thy foes perish !
 " Oh Lord ! let them be,
 " Like Sisera, smitten,
 " And conquered as he ;—
 " But let those that love Thee,
 " Rejoice in Thy light,
 " And be as the sun,
 " When he goes forth in might.

[Verse 1] Ho. 13. 9 - Ro. 5. 6..21 - Ep. 2. 1..10 — [Verse 3] Zec. 4. 6, 7 —
 [Verses 4 and 5] Mat. 6. 25..34 - Je. 18. 1..6 - 2Ti. 2. 20, 21 — [Verse 15] He. 11.
 32 — [Verse 17] De. 32. 35. 41 - Ps. 94. 1..10 - He. 10. 30, 31.

G I D E O N .

JUDGES VI. TO VIII.

How different we and God ! to us it seems,
 A most important thing to choose the means,
 To bring great things about ;
 His plans are always great,—
 But what we now relate,
 Will show,—that great or small,
 (As we account them) nothing are at all
 To Him ;—for, at His pleasure, He selects at will
 Men, both of rank and skill,
 His purpose to fulfil :—
 Or, He may both refuse,
 And rather choose,

One, who can boast of neither rank, nor birth,
Poor and despised, a simple child of earth ;
And, by this same appointment, thus prepare
That lowly one, His government to share.

And such was Gideon :—neither rank nor fame,
Till God employed him, shone around his name.

Deborah was dead—the forty years' release,
From Jabin's yoke, had lulled them into ease ; 20
And they as soon forgot th' uplifted hand,
Which drove that mighty scourge from off the land ;
And to idolatry had Israel turned,
As greedily, as though they ne'er had learned
That 'twas a fearful thing that arm to brave,
Which was as mighty to destroy, as save.

That God they turned from, put them in the power
Of Midian's hosts,—their produce to devour ;
He suffered Amalek to waste the land,
Till rebel Israel should discern His hand ;— 30
And so they did at length, and sought the Lord ;
And He as surely, did relief afford :—
He sent a prophet to declare, their sin
Had caused the wretchedness that they were in ;
—For so entirely were they chased about,
They scarcely dared to venture in, or out ;
And hid in dens and caves the people lay,
Shrinking like cowards from the light of day.

Behind a winepress, as a safe retreat,
Gideon the son of Joash, threshed his wheat : 40
Beneath the shade an oak tree's boughs had thrown,
A stranger form approached, and sat him down ;

"The Lord be with thee now thou mighty man!"

The stranger thus, to Gideon began ;

"My lord," he answered, "were the Lord with us,

"Would our fierce enemies oppress us thus?"

"Where be the things of which our fathers told,

"The wondrous things, the Lord performed of old?"

"Surely in us, no longer He delights,

"For He has given us to the Midianites!"

50

Then looking on him with His eye of light,

He said to Gideon, "Go in this thy might!"

"Thou shalt save Israel,—have not I sent thee?"

Does Gideon know that voice? Oh no, not he,

His answer shows it,—for it went to tell

How poor and mean he was, and that the Lord knew well.

"I will be with thee," was the Lord's reply,

Can Gideon now, his stranger guest descry?

No, but he seems impressed with something, more

Than human guest had ere inspired before,—

60

For leaving corn, and threshing wheel at rest,

He goes to fetch a present, for his guest ;

Who courteous waits, as Gideon had bespoke,

Beneath the branches of the spreading oak.

Gideon returns, with flesh, and broth, and cakes,

Of none of these the stranger guest partakes,

But bids him put them on the rock, and pour

The broth upon them ;—then the Lord, before

The astonished Gideon, touched them with His rod,

And fire consumed them ;—and he knew 'twas God! 70

The thought of God did but his fears increase,

Till that same voice returned, and whispered "peace."

And with the gentle voice which then replied,
His fear gave way, and faith its place supplied ;

Small though indeed, that grain of faith was found,
It took its stand upon a solid ground,

The Word of God,—that, instantly obeyed,—
Prostrate the altar of foul Baal laid ;—

And though indeed 'twas tremblingly begun,

He rested not, till every word was done :

80

And Jerubbaal, he was named, next morn,

In token of that idol's lasting scorn.

Then at the earliest dawn of morning light

He blew a trumpet, in The Spirit's might,

And Abiezer, by that powerful sound,

From town and city, soon were gathered round ;—

And sending messengers, an army great,

At the glad summons, on his bidding wait.—

And can he then desire a sign, to know

If the Lord really works with him, or no ?

90

He does,—and well it shows, that not in man,

The impulse rests, to bring about God's plan.—

God gives a sign,—the fleece is wet, or dry,

As He, the dew restrained, or did supply.

And Gideon learns the lesson he had sought

So graciously vouchsafed,—so simply taught.

He and his army, pitch beside the well

Of Harod, where the host of Midian dwell,

—And such a host ! as grasshoppers, or more,

E'en as the sand, they lay, on the seashore !

100

This host the promise is, he shall destroy,

But God declares, He cannot now employ

The many men whom Gideon has brought ;
Lest Israel, in pride should after vaunt,
And say, "my hand has brought the mighty thing to pass."
For such *was* Israel,—such *is* man—alas !

Gideon obeys, and when the thing is done,
He sees just two and twenty thousand gone !
" Yet they're too many ;—go again and try,—
" Lapping up water, will a sign supply." 110
Three hundred lap ;—" These are the men I choose,
" Send the rest home, their service I refuse."
Does Gideon cavil ? no,—he does obey,
And sends above nine thousand more away !
For further yet his history had to teach,
What pride and human reason never reach,
That lowly lesson in the Saviour's school,
That to be wise, we must become a fool.—

With these three hundred,—he was bade to go,—
That God, by them, His mighty power might show ; 120
But if he feared, nor could entirely trust,
He and his servant Phurah, might go first,
And hearing what the enemy might say,
Would gain the courage fully to obey.—

They went,—and near the camp they listening wait,
And hear a Midianite his dream relate ;—
That dream dispelled at once their latent dread ;—
It was, that—lo ! a cake of barley bread,
Into the host of Midian, tumbling fell,
And overturned and crushed the tent as well. 130
" This is no other," a companion said,
" Than Gideon's sword, for him the Lord has made

"Israel's avenger, and all Midian's host,
"At His command, is given up and lost!"
Oh what assurance! Gideon can you go,
And meet undaunted now, this hostile foe?
Say,—all unarmed, with lamp in pitcher frail,
Dare you approach, and such a host assail?
He can, and does;—with his three hundred men,
He quick returns to Midian's camp again: 140
Each man, a trumpet and a pitcher bore,
While Gideon, with the same, went on before:—
Just as the midnight watch was newly set,
They reached the host, securely slumbering yet;
There break their pitchers, raise their blazing light,
And blow their trumpets too, with all their might:
Then lifting up their voice, they shout and cry,
"Jehovah's sword! and Gideon's now is nigh!"
Then stood;—still raised their lights,—their trumpets
blew;—
While each man's sword his wondering fellow slew!— 150
Who can resist THE SPIRIT in His might?
Who estimate the power of His light?
Who slight the instruments HE wills to choose?
When lamps and pitchers, once HE deigned to use!
Vainly, the watch was set on Morah's hill!
Vainly, those multitudes its valley fill!
For lo! before the close of the next day,
That mighty host had melted all away:
Israel had heard the shout as it arose,
And joining Gideon, they pursued their foes; 160

Till not e'en one was left, the tale to tell,
Of what that day to Midian befell !

“ Faint yet persuing,” they for bread may cry,
And Succoth's men the kindness may deny,
But sure of victory was their unsheathed sword,
Because the strength they fought in, was of God !

Oreb and Zeeb, though at first they fled,
Full soon were numbered with the meaner dead ;
While Gideon followed on, till back he brings
Both Zeba and Zalmunna, Midian's kings ; 170
Whose death, that wondrous day, his labours close ;
And Israel forty years enjoy repose !

But must we there leave off? no, it is well
The close of Gideon's history to tell ;
For 'tis a warning to the child of God,
Who has like Gideon obeyed His word,—
Who has, like Gideon perhaps, some marvel wrought,—
And has, like him, no rank or honour sought ;—
Yet, wants some memoir, some fair tablet raised,
God thus lost sight of, while *the man* is praised ! 180
For Gideon, when they would have made him king
Refused, nor would allow so wrong a thing :
Yet fails at last, desires his friends to do
Something, to show the labours he went through.—

When God has worked, where should the honour fall?
Man should not seek it ! God should have it all !—
And Gideon, when he took the golden prey,
Did not intend to lead his friends astray,

Though, all the honour gathered round his home,
 To him and his, a snare did thence become, 130
 And what he sought to *dignify his name*:
 Became, instead, *his folly and his shame*.

[Line 4] Ps. 86. 10 - 92. 5 - 104 - 145. 3 - 147. 5 - 150. 2 - Ep. 1. 19 - Je. 32. 18, 19 -
 Da. 4. 3 - De. 32. 3 - 1 Ch. 29. 11, 12 — [Lines 7 to 16] Je. 18. 1. 6 - Ro. 9 —
 [Line 61] Is. 28. 27, 28 — [Line 72] John 14. 27 - 29. 21, 23 - Ep. 2. 14 - Phi. 4. 7
 — [Line 75] Mat. 17. 20 - 21. 21 - Mar. 4. 40 — [Lines 74 to 80] Ju. 11. 12. 28 -
 1 Ki. 18. 17. 40 - 2 Ki. 22. 8. 20 - 23. 1. 16 - Pa. 17. 4 - Pr. 13. 13 - Is. 8. 10, 11 - 30. 21,
 31 - 45. 23 - 55. 11 - Je. 20. 9 - 23. 29 - John 12. 48 - He. 4. 12 - 1 John 2. 14 - Re. 3. 8 -
 19. 11. 16 - Joel 2. 11 - Ps. 138. 2 - Mat. 7. 24. 29 - 24. 35 - De. 12. 1. 3 — [Line 83]
 Nu. 10. 4 - 1 Co. 14. 8 — [Line 90] Ex. 4. 10. 17 - Ju. 13. 25 - Gal. 1. 1 - 2 Co. 12. 13 -
 — [Line 106] De. 8. 17 - 9. 13 - Ge. 11. 4 - Da. 4. 28. 32 - Ac. 12. 21. 23 — [Line
 118] 1 Co. 3. 18, 19 — [Line 122] Ps. 103. 13, 14 — [Lines 151 to 154] Zec. 4. 6, 7 -
 1 Co. 1. 26. 31 - Mat. 12. 24. 32 - Ac. 2. 1. 4 - 2 Co. 4. 6, 7 - 1 Sa. 14. 6. 16 - 2 Ch. 14.
 11. 14 - Ps. 118. 6. 16 — [Line 186] Ps. 115. 1 - 145 - 146 - 147 - 148 - 149 - 150 - Re.
 4. 11 - 5. 12. 14 - 7. 12.

ABIMELECH; OR, THE CONTRAST.

JUDGES IX.

- 1 OH! what a different course was run,
 By Gideon, and by Gideon's son!
 Gideon, by God was humbly led,
 His son, aspired to be the head.
- 2 The thirst for power, the thirst for gold,
 Bring crimes too many to be told;
 And when a man with these begins,
 It leads him on to deadlier sins.

- 3 Abimelech's in Scripture placed,
As one, whom God in wrath disgraced ;
All his ambitious schemes upturned,
And for his crimes, his valour spurned.
- 4 Israel, to idol worship wed,
Turned to it, when their judge was dead ;
And Baal-berith then became
The God they worshipped, to their shame.
- 5 And now, Abimelech aspired,
To be their king :—and so, conspired
His seventy brethren to slay ;
For fear they might obstruct his way.
- 6 His cause, and Baal-berith's, one :—
To oppose his wishes there were none ;
Nay, even from the idol's store,
They gave him money, which was more.
- 7 The highest honours which he sought
By such unworthy means were bought,
And fellows vain and light, were hired,
To do the utmost he desired.
- 8 His mother, had from Shechem come,
And there it was he sought a throne ;
And 'twas his mother's brethren there,
Who helped, and did his way prepare.

- 9 Shechem ! and can it really be,
That all this sin is found in thee ?
An idol's temple ! and a king !
Wonder O heavens ! at such a thing.
- 10 Shechem ! the city which was found
On Israel's most holy ground !
Where Joshua had, before he died,
In covenant there, the nation tied !
- 11 Shechem ! whose very neighbourhood told
About the wonders done of old—
Seated beside that mystic hill,
Whose thundering curse its vale must fill ;
- 12 Mount Ebal ! Mount Gerizim too,
Shechem was placed between the two ;
Where they might *read* the written Word
Where curse and blessing both were *heard*.
- 13 Yes, it was Shechem ; nay 'twas more,
They made their compact, all before
That very stone,—which Joshua set,
Lest they God's covenant should forget !
- 14 Further and further Israel strays,
From God's appointment, and His ways ;
And Shechem's oak, the chosen spot !
Is proof of *what* they had forgot.

- 15 —Jotham, who had escaped away,
Upon that fierce and bloody day,
When all his brethren were slain,
Came to Abimelech again :—
- 16 On Mount Gerizim, as he stood,
He called to Shechem's men aloud ;
And, by a parable, explained
How worthless was the king they'd gained.
- 17 " The fig-tree,—vine,—and olive too,
" Have to their Master's will been true ;
" While the proud bramble," he observes,
" Only the fire it feeds, deserves."
- 18 Alluding to those gone before ;
His Father,—Barak,—and some more,
Who, filling up the place God gave,
Were honoured Israel to save.
- 19 How soon his words were brought to pass !
The bond with Shechem did not last ;
A compact which in sin begins,
A fearful end as surely brings.
- 20 God, who was watching Israel then,
Made this the means to punish them ;
Turned Shechem's love, expressed so late
For Abimelech, to bitter hate.

- 21 Intestine war, and blood, and flame,
For several years, their curse became ;
Till all of Shechem were destroyed,
And their inheritance made void.

Abimelech went fighting on,
Till his career was also run ;
And he was numbered with the dead,
By a millstone cast upon his head.

- 22 Thus did the Lord these miscreants take,
That each for each, a scourge might make,
Till Jotham's curse was all fulfilled,
And th' blood avenged which they had spilled.

- 23 But now,—does Jotham's parable,
On present circumstances tell ?
Or, was it but intended then,
For Abimelech, and Shechem's men ?

- 24 No doubt for *us* :—and we will try
Its *present* value to apply ;—
By nature, man is not God's child,
But, like the bramble, rude and wild ;

- 25 Does he aspire to take the place,
Of any whom the Lord by grace,
Has fitted to some useful sphere ?
—Then Jotham's parable suits here.

- 27 " From bramble trees do men get fruit ?
" Or figs, from off a thorn-tree root ?"—
So asked the Saviour, when He told
A parable, like this of old.
- 28 And more,—for here, the truth may search
The hearts of those within the Church ;
Who, *really* fruit trees,—should display
The clustering proof on every spray.
- 29 Gideon showed forth the Spirit's might,
When all unarmed he went to fight :—
Yielding from out his olive tree,
A precious light, for *you* and *me*.
- 30 Deborah and Jael, women, weak,
Prove the same thing, of which we speak ;—
Weak as a vine-branch,—yet sustained
By strength, which from the Lord is gained,
- 31 A cluster of such grapes they yield,
That every saint is cheered and filled ;
And God himself looks with delight,
On fruit so precious in His sight.
- 32 And so the fig-tree we may trace,
In Barak's sweet and humble grace,
A proof, of what the Scripture saith
That all good works, must spring from faith.
- 33 The child of earth, may imitate
The child of God :—but let us wait,

The rank to which he may aspire
Will ere long tested be, by fire.

- 34 Then will the fruits be gathered in,
Which every humble soul may bring;
And *brambles* to the fire be thrown,
E'en though they be a Gideon's son!

[Verse 2] 1 Ti. 6. 6..10 - Mar. 14. 10, 11 - John 12. 3..6 — [Verse 3] 2 Sa. 11. 21
— [Verse 4] Ju. 8. 33 - 2. 11..19 - Je. 2. 26..30 — [Verses 9 to 13] De. 11. 29, 30
- 27 - 32. 1 - Jos. 8. 30..35 - 24. 22..28 — [Verse 14] De. 31. 16..28 — [Verse 17]
Nu. 33. 55 - Jos. 23. 13 - Ju. 2. 3 - 2 Sa. 23. 6, 7 - Ps. 118. 12 - Is. 53. 12 - Mat. 13. 7 -
He. 6. 8 — [Verse 19] Pr. 11. 21 — [Verse 20] 1 Ki. 12. 15 - 23. 21..23 - Is.
19. 14 - Amos 3. 6 — [Verse 21] De. 29. 18..27 — [Verse 25] 1 Co. 10. 11 - Ro.
11. 17..25 - Ep. 2. 1..3 - Ps. 51. 5 - John 1. 12, 13 - Gal. 3. 26 - Rom. 5. 14 — [Verse 26]
Mat. 12. 33, 34 — [Verse 27] Matt. 7. 16..20 - Lu. 6. 43..49 — [Verse 28] John 15.
1..5 - Lu. 13. 6..9 — [Verse 31] John 15. 8 — [Verse 33] Mat. 25. 1..13 - John 15.
6 - 1 Co. 3. 11..15 — [Verse 34] Mat. 3. 10..13 - 13. 24..30 - Re. 20. 11..15 - 21. 7, 8.

TOLA, JAIR, JEPHTHAH, IBZAN, ELON AND ABDON.

JUDGES X. TO XII.

- 1 ONCE more *the Lord* a judge did send,
Valiant, his people to defend;
Tola, the son of Puah:
He judged them three and twenty years,
In Ephraim, though as it appears,
A man of Issachar.
- 2 And after him, was one named Jair;
Whom God raised up, and did prepare,
To be His people's guide;

He was a man of consequence,
For large was his inheritance
Within his father's tribe.

- 3 His thirty sons of Machir's race,
Possessed the ancient dwelling-place,
Which then their fathers won ;
'Twas at that time named Havoth-Jair,
And given by Moses as the share
Of Gilead, Machir's son.
- 4 Jephthah too, was of Gilead's line,
A name revered from ancient time,
And so by him no doubt ;
But he, partaking of the shame
That mingled with his mother's name,
Was from his home turned out.
- 5 So leaving his own native place,
To hide his grief, and his disgrace,
He sought a distant land ;
For this his brethren indeed
Cared little, till in time of need,
They want his helping hand.
- 6 Then gladly would they fetch him home ;—
For a deliverer there was none,
To save them, from the power
Of all the great and numerous foes,
Which now o'er Gilead's land arose,
And threatened to devour.

- 7 The anger of the Lord was hot.—
That God, whom Israel had forgot,
Sold them into the hands
Of the Philistine hosts, who came
With Ammonites, their land to claim,
In various hostile bands.
- 8 'Tis the same grace, oft seen before,
We tell in Jephthah's tale, once more,
—That, prayer the Lord will move :—
'Tis, when His people feel their woe,
That he suspends the threatened blow,—
Because His name is Love.
- 9 They plead,—He listens,—and prepares
A man—a kinsman near of theirs,
His errand to fulfil :—
'Tis, Jephthah, the despised one !
Gilead's abased neglected son !
He chose to do His will.
- 10 Perhaps, by the sorrow he had learned,
When from his father's house he turned,
Jephthah was ready made ;
'Tis certain, when the summons came,
Though it was in his brethren's name,
He instantly obeyed.
- 11 But made them vow before the Lord,
That should He succour now afford,
And save them by his hand,

That they should make him then their head ;
Not drive him off, again, instead,
From his father's house and land.

- 12 On these conditions, he would fight—
And gladly they accept his might,
On any terms proposed ;
And Jephthah uttered every word
In Mizpeh, where, before the Lord,
The agreement thus was closed.

- 13 How boldly Jephthah then unfurled
His banner ! and his challenge hurled,
Against his haughty foe !
Asking them, to declare the right
They had 'gainst Israel to fight ;
For much he wished to know.

- 14 Then plying them with ancient lore,
(The Scriptures, he had learnt before.)
He bade them understand,
That they would ne'er give up what, HE
"The Judge of All" had said should be,
The border of their land !

- 15 Bold standing ! nothing can gainsay
A man who works in God's own way ;
"The Lord be Judge" he said :—
Depending on that sacred name,
The Spirit's might upon him came,
And Jephthah conqueror made.

16 Strong in the Lord, he onward passed,
O'er Gilead, Mizpeh, till at last
 He reached the hostile hordes,
And vowed,—should he a victor come,
That which first met him from his home,
 Should surely be the Lord's.

17 Rash vow ! this he had soon to learn,
For lo ! to meet his glad return,
 His daughter first appears !
And ah ! she was his only child,
He rends his clothes, in accents wild,
 And weeps a father's tears.

18 Oh ! had his fairest heifer passed
The boundary line, how he would haste,
 Gladly his best to slay—
But oh ! his daughter ! is it so,
That he must yield her to his vow,
 For meeting him that day ?

19 " My father ! " said the gentle maid,
" Do with me, as thy vow has said,
 " I will no hind'rance be,
" If thou hast vowed unto the Lord,
" Thou canst not now go back a word,
 " For just and right is He."

20 Sweet resignation ! pattern mild !
Is shown us thus in Jephthah's child,
 Her father's will was done—

Prompt th' obedience that she paid,—
Great the surrender which he made,
Of her, his only one !

- 21 It was indeed a noble deed,
And Israel's daughters, as we read,
In honour of it, went
Once every year, upon a day,
A tribute to her worth to pay,
And join in her lament.
- 22 But after this, Jephthah went forth
To fight with Ephraim, who were wroth,
Because, he went alone
Nor called them out, to join and fight
With the invading Ammonite ;—
And he the day had won.
- 23 Alas ! when brethren disagree,
A picture of their strife, we see
In Ephraim and in him ;—
Here two and forty thousand fell !
The folly of such feuds to tell,
And Jephthah's praise to dim.
- 24 He judged in Gilead, six years, where
He lived, and died,—was buried there,—
But this was not his fame ;—
His record is, “ a man of faith,”
And better this, the Scripture saith,
Than son or daughter's name.

* Three judges followed him.—But they
 Held such a short judicial sway;
 Little the Bible saith;
 Except, the rank which they could claim
 Connected with their tribe, and name,
 Their burying place, and death.

[Verse 3] De. 3. 13..15 - Jos. 17.1 - Nu. 33. 39..41 — [Verse 8] Ju. 2. 13..19 - 3.
 9, 15 - 4. 3..7 - 6. 6..14, &c. - Nu. 16. 46..48 - Ps. 65. 2 - 3. 4 - 6. 8 - 28. 6 - 116. 1 - Is.
 65. 24 - Da. 9. 3..23 - 10. 12 — [Verse 9] 1 Co. 1. 26..39 — [Verse 10] Ec. 7. 3 -
 Ho. 5. 15 - Jon. 2. 2 - 2 Co. 4. 17 — [Verses 13 to 15] De. 2. 17..37 - 4. 37..39 - Jos.
 3. 10, 11 - Ps. 83 - 2 Ch. 20. 1..30 — [Verse 16] Ep. 6. 10 — [Verse 19] De. 23.
 21..23 - Ps. 76. 11 - Ec. 5. 4, 5 — [Verse 24] He. 11. 32, 39, 40 - Is. 56. 4, 5.

S A M S O N.

JUDGES XIII. TO XVII.

“TALK we of strength? lo! HE is strong,”
 To JESUS, do these words belong:
 For He has proved He has the right,
 To take the title, “God of might.”
 Alone, He undertook our cause,
Alone, and why? it was because
 No other arm was found to save,
 From sin, from Satan, and the grave.
 His first delight the Scriptures tell,
 Was with the sons of men to dwell;
 And when to keep them far from God,
 Satan His loving path withstood,

It did but more His power display ;—
 (Which even Satan must obey)
 And powers in heaven, and earth, were shown
 A riddle, else had been unknown,
 That Satan's malice will be found,
 To God's own glory to redound.

And so in conquering Death, alone,
 The same mysterious might was shown ;— 20
 Satan, who had it in his power,
 Thought *he* was conquering, in that hour,
 When priest and people joined the cry,
 Of "Crucify Him ! crucify !"

It pleased the Lord to bruise His Son—
 And this was why the deed was done,—
 He was for us an offering made,
 For us, in the cold grave was laid ;
 But when He lowest stooped, 'twas then
 He won his brightest diadem ! 30
 He took the tempter in his toils,
 And bore away the richest spoils.

His very death it was, which slew
 The hope, which it had raised anew ;—
 When Satan's emissaries thought,
 They had The Captive long they'd sought ;
 And vainly triumphed o'er their prey,
 He tore their gates and bars away ;
 To God's right hand ascending rose,
 And single-handed quelled His foes. 40

So Samson ! for a type is he
 Of Him, whom Scripture shows to be

“THE MIGHTY ONE”—Though types but paint
Jesus, in colours dim and faint.—

His birth was wonderful;—and here,
The Lord’s and his, resemblance bear ;
But, there is too, a difference seen ;—
Jesus, had not a taint of sin ;
While Samson, though a wondrous child,
Was, as we see, by sin defiled :—
For as his various acts we scan,
We trace throughout, the fallen man.

50

He, consecrated to the Lord,
Should have most strictly kept His word ;
And this the Angel did enjoin,
Even before the child was born :—
’Twas disobedient failure there,
Which cost him both his strength, and hair.
Shorn of his beauty, he became
The sport of those who feared his name ;
’Twas sin in him, that laid him low,
’Twas disobedience to his vow.—
While Jesus, pure and holy made,
Had sins of others on Him laid,
And for their debt the reckoning paid.
So when we Samson’s life read through,
’Tis well we ever keep in view,
That ’tis in type the Lord is shown,
By doing all he did, alone.

60

When he went down to gain his wife,
A lion roared, and sought his life,

70

Alone, that lion he o'erthrew ;—
And from his carcase honey drew :—

And when to put an end to strife,
He told his riddle to his wife,
And she betrayed him the same day,
And he the penalty must pay ;

Alone, the thirty men he slew,
To gain the garments which were due ;

And, when he slaughtered hip and thigh ; 80
Or, Gaza's gates he bore on high ;
Or, when, no weapon at command,
Simply with a jaw-bone in hand,
A thousand men by it were slain ;
Or, the green withs he burst in twain ;
Or, broke the new ropes as a thread ;
Or, tore the beam down with the web ;
We must remember, 'twas *alone*
That every deed of might was done ;
And here is where the type is hid,— 90
The wondrous things which Samson did.

Nor only would we mark, though true,
This man a type of Christ, all through,
But likewise, as the Bible saith
That Samson was a man of faith ;
His personal history we must trace,
To manifest this precious grace.

Where lay his strength ? It was in God :
His hair will proof of this afford ;

For had it been at all in him, 100
In giant bulk, or mighty limb ;
The sly Philistines had not thought,
The secret worthy being bought ;
Nor could they have been mocked by him,
If in His *form* it had been seen.
No, 'twas not in himself, although
It rested in his Nazarite vow !
And where in this ? Had other men,
When Samson's wondrous strength they'd seen,
Said, " We will let our hair grow too," 110
" And perhaps the same things we shall do,"
Would they ? Oh no !—then not his *hair*
However long, had any share,
In that mysterious power, which rose
Above the mightiest of his foes.
Which made a jaw-bone, in *his* hand,
Enough a thousand to withstand,
To rend a lion as his prey,
Or bear two pond'rous gates away !

What was it then ? It was the same 120
Which erst on valiant Gideon came ;
That nerved faint Barak for the fight ;
And gave to Jephthah all his might :
It was The Spirit on him fell ;—
This will at once the secret tell.

The Lord had raised him up, to be
The *One* to set his people free :—
HE from his birth the child bespoke,
To break the hard Philistine yoke :—

In covenant therefore Samson stood, 130
 And God engaged to make it good,
 "Let not a razor touch his head,"
 The Angel to his mother said;
 And while no razor on it came,
 We read throughout of Samson's fame;—
 He stood united with God's power,
 His hair, *the proof of this*—not more.
 No innate strength he had to boast;—
 He disobeyed, and all was lost!

Oh! what a shuddering must have crept 140
 O'er all his frame, when first bereft,
 Of that supernal wondrous power,
 Which he had triumphed in before!
 Poor Samson! manacled, and blind!
 Put in a prison-house to grind!
 Are these the wages Satan pays,
 To those who choose his crooked ways?
 They are.

But let us not omit,
 One point of Samson's history, yet,—
 That in his prison-house of pain, 150
 His hair began to grow again.

Oh! precious pledge of former days,
 And token of restoring grace.
 For when called out to be the sport,
 Of those who set his strength at naught,
 Their triumph o'er him was but short;
 He felt within The Spirit's might,
 And though he stood deprived of sight,

By prayer, and faith in God alone,
 The pond'rous walls came tumbling down, 100
 In which Philistia's noblest blood,
 Were met to mock at Israel's God;—
 Who did His servant thus allow,
 To be Philistia's overthrow,
 And in his death to slay much more,
 Than ever he had done before.

[Line 1] Job 9. 19 — [Line 4] Is. 9. 6 - He. 1. 6 - Ps. 45. 3 - 89. 6 - 98. - Pr.
 23. 11 - Lu. 1. 51 - Re. 12. 10, 11 - Is. 49. 24. 26 - Je. 32. 17. 19 - Mat. 11. 20. 21 - Mar.
 6. 2. 6 — [Line 8] Is. 63. 1. 6 — [Line 9] Pr. 8. 14, 27. 31 - Ge. 1. 26 - Co. 1. 16 —
 [Line 11] Mat. 4. 1. 10 - Mar. 1. 23. 28, 34 - Lu. 10. 17. 19 — [Line 16] Pr. 8. 12
 — [Line 21] He. 2. 14, 15 — [Line 25] Is. 53. 10. 12 - Ac. 2. 23 — [Line 30]
 2 Ti. 1. 10 - He. 2. 9, 10 - Re. 1. 18 — [Line 38] Ps. 68. 18 - Ac. 2. 24, 36 - Ep. 4. 8.
 10 - Ps. 94. 7, 9 - 107. 2, 15, 16 - Jon. 2. 6 — [Line 40] He. 10. 12. 14 — [Line 45]
 Is. 7. 14 - Mat. 1. 23 - Lu. 1. 26. 38 — [Line 48] Lu. 2. 52 - Ac. 3. 13, 14 - 4. 27, 30 -
 1 Pe. 2. 21. 25 - He. 7. 26 — [Line 65] Is. 53. 4. 6 - 1 Ti. 2. 5, 6 - Ro. 4. 25 - 1 Pe. 3.
 18 — [Line 91] Ps. 89. 19 — [Line 95] He. 11. 32 — [Line 121] Ju. 6. 34 —
 [Line 123] Ju. 4. 14 — [Line 123] Ju. 11. 29.

THE STORY OF MICAH, AND CLOSE OF JUDGES.

JUDGES XVII. TO XXI.

- 1 THE closing part of "Judges," seems to be,
 A picture of man's fallen history;—
 For as we trace,
 Israel's disgrace,
 We see our own, reflected face to face.
- 2 God has revealed His mind to sinful men,
 He *has to us*, He *had* to Israel then,

And we have need,
To think indeed,
How we observe the various truths we read.

- 3 The time the Judges ruled, they had no king ;—
A poor excuse indeed, this was to bring ;

For they as we,
Could clearly see,
By God's *own word*, what must His wishes be.

- 4 But disregarding all that He had said,
Their own ideas of right, the standard made ;
No great surprise,
Sin should arise,
When each did what was right in his own eyes.

- 5 See Micah's mother, with a silver hoard,
To dedicate an idol to the Lord !
Preposterous thought !
Where was she taught,
To treat Jehovah's written word as naught ?

- 6 From her *own* heart—and so her son essays,
To worship God, in new and untried ways ;
His plan he laid,
His idols made,
Then for their worship he a *Levite* paid !

- 7 " Now know I that the Lord will do me good,"
He said,—then bowed to silver, gold, and wood !
And can it be,
Really that he,
The folly of his conduct did not see ?

- 8 Ah ! no, he did not—'twas God's perfect law
He should have looked at, to perceive the flaw ;—
But he had been
Happy in sin,
Because God's law he never had looked in.
- 9 And so the Danites, go to seek a home
Far from their tribe ; though when God's mind was
shown,
He did declare,
They should not spare
The Canaanites, but root them out from there.
- 10 See them depart, and on their sinful way,
Meet with the Levite, (now in Micah's pay,)
He gives them words,
As if the Lord's,—
And they entice him off with Micah's gods !
- 11 Are these the men that at no distant day,
To Samson did funereal honours pay ?
Yes, they're the same ;
They bear his name,
From Zorah, and from Eshtaol they came.
- 12 Oh ! are *we* ever tempted now to say,
Had we but lived in Scripture's wondrous day,
We should perceive,
And quick believe ?
It is the way in which *our hearts* deceive.

- 13 See but these men,—they had beheld *the sight*,
Of Samson's dying feat, of wondrous might;
Had seen the wall
Which he made fall,
And yet, it did not move their hearts at all.
- 14 Yes, all-sufficient is the *written* word,
It is the way appointed by the Lord;—
Better our state,
On that to wait,
Than *seeing* all the Scriptures may relate.
- 15 'Tis written, for our warning, and our fear;
'Tis written, to instruct, and bring us near;
God did provide,
This precious Guide,
To keep us, as a Shepherd, near His side.
- 16 And when we read, that *Israel* did depart,
It is to show us each our own sad heart:—
And "Judges" close,
We may suppose,
Was penn'd that hidden evil to expose.

[Verse 1] Pr. 27. 19 - Ro. 3. 9 - 10. 12 — [Verse 2] Ac. 7. 37. 41 - Ro. 3. 2 - De. 30. 11. 14 - Ro. 10. 6. 8 - Jos. 8. 30. 35 - 24. 23. 28 - Ps. 119. 97. 105 - 2 Pe. 1. 12. 21 — [Verse 3] De. 29. 29 — [Verse 4] Ro. 1. 21. 25 — [Verse 6] Mat. 15. 19, 20 - 19. 33. 35 - Pr. 19. 21 — [Verse 7] Is. 44. 9. 20 — [Verse 8] Ja. 1. 21. 25 — [Verse 9] Ju. 1. 24 - 3. 3 - 13. 1, 25 — [Verse 12] Mat. 23. 29. 36 - 2 Pe. 1. 19 - John 5. 36. 47 - 7. 5, 12 - 8. 19 - 9. 24 - 10. 20, 31 - 11. 44. 46 - 12. 37 - 20. 24. 31 - Mat. 16. 4. 12 - De. 29. 2. 6 — [Verse 14] Ps. 119. 105 - Pr. 6. 23 - 1 John 1. 1. 4 - John 5. 39 — [Verse 15] 2 Ti. 3. 15. 17 - Mat. 23. 29 - Lu. 24. 27. 33, 45 - Ac. 17. 2, 11 - 18. 28 - Ro. 15. 4 - 16. 26 — [Verse 16] Je. 5. 23, 31 - 9. 13. 15 - 17. 9, 10.

R U T H .

BOAZ ; OR, THE REDEEMER.

AND what is a Redeemer? 'tis a name,
 One high of rank among the Jews, could claim ;
 Who, if a kinsman near of blood were sold,
 Might buy him, or redeem him back, with gold :

Or, if this kinsman, in a time of dearth
 Had parted with the land he claimed by birth,
 He could redeem it for the rightful heir,
 Though a usurper might have settled there.

And more than this could " the Redeemer " do,
 If for the land an heir were wanting too, 10
 He could espouse his kinsman's widowed wife,
 And raise his brother's name again to life.

And " the Redeemer " in the law-place stood,
 To avenge the shedding of a brother's blood ;
 'Twas he, who was commissioned strait to slay
 The one who took his brother's life away :
 So that, indeed a kinsman's part to do,
 Required a man undaunted, kind, and true,
 With wealth sufficient from his own to spare,
 And with a heart disposed that wealth to share. 20
 Just such was Boaz : for his name means STRENGTH,
 But we will tell the beauteous tale at length.

- 1 In the days of the Judges, it so came to pass,
That there was a famine, in Israel ; alas !
A famine in Israel ! then clearly we see,
That God's covenant was broken ! but how could
this be ?
- 2 'Twas Israel had broken His covenant, they spurned
His law, and had all to idolatry turned ;
And Jehovah, His threatening then to make good,
Kept their beautiful country from yielding them food.
- 3 In the " Book of the Judges " from first to the last,
We read how God's judgments their country laid waste ;
And the famine just mentioned, was doubtless the same ;
It over their land as a punishment came.
- 4 Compelled by this famine to wander from home,
From Bethlehem-Judah a family roam ;
To sojourn in Moab, it seems to them good,
For they hear in that country there's plenty of food.
- 5 The father, Elimelech, very soon dies,
And the poor widow's hope on her sons now relies,
Who, far off from God, disregard his command,
And take themselves wives in the Moabites' land.
- 6 They die too, and then poor Naomi can stay
No longer, from home and from kindred away ;
The news from her country, too, prompts her to go,
And she calls her two daughters, and tells them both so.

- 7 They rise and go with her ; an evident proof
Of the love that was borne her by Orpah and Ruth,—
But knowing the poverty soon she must learn,
She intreats, that to Moab they both would return.
- 8 She prays the Lord's blessing to light on their head,
For the kindness they'd shown, both to her and the
dead :—
At this mention of joys, of which each was bereft,
They mingled their voices together and wept.
- 9 Orpah kissed her, and went ; but Ruth clave to her still,
Nor could aught that her mother said alter her will,
“ Thy people is mine,” was her steady reply ;
“ Thy God is my God, where thou diest I'll die.”
- 10 When Naomi thus saw that she argued in vain,
She ceased to intreat her to turn back again ;
So they went on together, until they arrive,
At Bethlehem's city in Judah's fair tribe.
- 11 And the city was moved at their coming, and said
And is this Naomi we thought long since dead ?
“ Oh call me now Mara,—Naomi no more,
“ For the Lord the Almighty afflicteth me sore.”
- 12 So answered Naomi,—when little she thought
Of the wonderful way she was afterwards brought.
—It was harvest, and now, the Lord's plentiful hand
Had crowned with abundance their late sterile land :

- 13 And Ruth, to support her poor mother, appears
In the field 'mong the gleaners, to gather some ears.
Her hap was, that morning, to light on the field
That belonged unto Boaz,—nor was she concealed,
- 14 For a stranger among them attracted his eye,
And, on asking about her, obtains the reply,
That the damsel is she who from Moab had come,
To find with Naomi a living and home.
- 15 *She* had heard his address, when that morning he came,
And blessed all his men in Jehovah's great name,
So when he came to her, and begged her to stay
And glean close to his reapers, she went not away.
- 16 Nay more, he desired she would go with the rest,
And when hungry or thirsty, partake of the best ;
And helped her himself, when she sat down to eat,
With parched corn he'd prepared for his own ser-
vants' meat.
- 17 She returns, and her mother-in-law may well say,
“And where hast thou gleaned this, my daughter to-day?”
For an ephah of barley it told when beat out:
Then, of Boaz's favour she tells her throughout.
- 18 “Now this man is a kinsman,” Naomi replied ;
“Keep close to his maidens, and turn not aside.”
So, she gleaned in his fields till the harvest was o'er,
Then returned to her mother-in-law, as before.

- 19 Now, Naomi the law of the kinsman knew well,
And, to Ruth she proceeded her wishes to tell ;
Who, obedient in all things, at once did consent,
And, to do her instructions confidingly went.
- 20 And Boaz acknowledged the kinsman's near tie
But said, " There is one even nearer than I ;
" But if he refuses thy portion to take
" Then, I will redeem it, and all for thy sake."
- 21 Ruth returns to her mother, but this not before
He had loaded her shoulders with barley a store,—
Who receives it as earnest, and bids her sit still,
Till the man should his part as the kinsman fulfil.
- 22 Nor was she mistaken, nor had she to wait,
For, Boaz assembled, at Bethlehem's gate,
The elders of Israel, and nearest of kin,
To settle the matter 'tween Naomi and him.
- 23 And this kinsman was willing to buy all the land,
But when Boaz informed him he likewise must
stand
As kinsman to Ruth, in the place of the dead,
He requested that Boaz would buy it instead.
- 24 And then drew off his shoe, as a token that he
Refused the near kinsman and brother to be ;
And Boaz, immediately, entered his place,
" The Redeemer" and friend of Elimelech's race.

25 'Twas a beautiful sight ; to see Boaz thus stand,
As he bought up all Mahlon's and Chilion's land,
And the poor outcast Moabite widow beside,
Whom he took with the purchase, to make her his bride.

26 And, to afterward see, how this Boaz became
The grandsire of Jesse, from whom David came,
And that, JESUS the Saviour should therefore have
sprung,
From Ruth, the poor stranger and desolate one :

But, in this tale, there's something more we trace,
Than, merely Judah's line, and David's race ;
There's more than Boaz, with his noble mien,
Kinsman,—Redeemer,—in this story seen ;
It tells of One, who took from him his birth,
And yet is higher than the sons of earth ;
Bone of our bone, flesh of our flesh, became,
And claims indeed a kinsman-brother's name. 30
That Great Redeemer, who when man was sold,
Purchased his freedom back, but not with gold ;
Who, as the second Adam, came to be
Restorer of man's ruined family ;
The Heir of *all* things : then His right must stand
To take again, though sold, the promised land.
The right *is* His, the purchase-deed is done ;
It only waits, till He again shall come,
To cast the proud usurper from his seat,
Possession, making all his work complete. 40

Then, the inheritance so sadly lost,
 And purchased back at such amazing cost,
 Will *the redeemed* possess, with Him, again :
 Their title coming through the Lamb once slain.
 Oh ! with what shoutings will the *ransomed* throng
 Join in the glorious universal song,
 When, all creation, waked to life again,
 Shall sing the praises of " the Lamb once slain !"

The year of the redeemed is mingled too,
 With promised vengeance on the stubborn foe. 50
 So, when this " Root of David" comes to claim
 All that He purchased as the Lamb once slain,
 As " Judah's Lion" on that awful day
 He will despoil, and take the tyrant's prey.
 For, " the Redeemer" was " Avenger" too,
 And Jesus will its full requirements do :
 For, when *He* takes and bears a Brother's name
 He must and will fulfil its utmost claim !

[Line 4] Le. 25. 47. 53 — [Line 8] Le. 25. 35 — [Line 12] De. 25. 5. 10 —
 [Line 16] Nu. 35. 9. 29 — De. 19. 6. 13 — Jos. 20 — [Verse 2] Le. 25. 18, 19 — De. 11.
 8. 17 — 23. 1. 24 — [Verse 5] Ex. 34. 12. 16 — Jos. 23. 12 — Ju. 3. 6 — [Line 37]
 Lu. 3. 23. 33 — John 1. 1, 14 — [Line 30] He. 2. 10. 18 — [Line 33] Is. 53. 3 —
 1 Pe. 1. 18 — He. 9. 12. 15 — Gal. 3. 13 — [Line 34] 1 Co. 15. 23 — Ia. 58. 12 —
 [Lines 36 to 48] He. 1. 1. 4 — Ro. 8. 16. 25 — Ep. 4. 30 — Gal. 4. 1. 7 — Ep. 1. 3. 14 — Re.
 5 — Col. 1. 14. 20 — Ac. 3. 21 — Is. 35. 9 — 43 — 44. 6, 23, 24, &c. — 45 — 47. 4 — 49. 26 — 60. 16
 — Je. 50. 34 — Job 19. 25 — [Line 49] Is. 62 — 63 — 59. 17. 20 — 1. 27, 28 — Pr. 23. 11 —
 — [Line 51] Is. 11. 10 — Ro. 15. 12 — Re. 22. 16 — [Line 53] Nu. 23. 24 — Je. 49.
 19 — 50. 44 — Re. 5. 5 — Ge. 49. 8, 9 — [Line 57] Pr. 18. 24.

I S A M U E L.

ELI AND SAMUEL.

I SAMUEL I. TO III.

- 1 THE service God appointed,
He placed in Aaron's hand,
With holy oil anointed,
As first and chief to stand ;
And all his sons made priests beside,
The eldest, High Priest, when he died.
- 2 But failure unexpected,
Came in that very day ;
His sons, God's plan rejected,
Preferring their own way ;
And, for their impiousness and pride,
Both Nadab and Abihu died.
- 3 The third son, Eleazer
Was chosen, in their stead,
To use the holy censer
When Aaron should be dead ;
Then from him, to his son, it past,
And Eli held it now at last.
- 4 But in all Israel's sinning,
The priesthood had its share,
And, what at the beginning,
Was planned so wise and fair,

They, by this time, could scarcely call
God's worship in its form at all.

- 5 So much had they departed
 From God's appointed law,
 That men, yet single-hearted,
 God's offering did abhor.
No wonder! for, the facts we read
Prove Eli's sons were vile indeed.
- 6 Still some continued bringing
 Their offerings to the Lord,
 Their hearts to Shiloh clinging,
 The dwelling of their God :
'Twas yearly thus Elkanah came,—
Whose wives must now our notice claim.
- 7 One of them, named Peninnah,
 Had sons and daughters too,
 And portions for them given her,
 Inclined her this to do,—
When th' other childless did appear,
To vex her for it, year by year.
- 8 These taunts, that she was childless,
 Made Hannah deeply feel ;
 And all Elkanah's kindness,
 Could not the sorrow heal.
But she was come to Shiloh,—where,
The Lord could hear and answer prayer.

- 9 Her heart with all its grieving,
She carried there, and wept,
And vowed a vow, believing,
God would that vow accept:
But not aloud did she invoke
The Lord; 'twas silently she spoke.
- 10 Now, Eli had been thinking,
While thus her lips had moved,
That wine she had been drinking;
So Hannah he reproved.
But she explained, it was not sin
But grief of heart, that she was in.
- 11 So Eli felt contrition,
And answered, "Go in peace,
"God grant thee thy petition."
This gave her instant ease,
She ate and drank, and did depart,
And was no longer sad at heart.
- 12 —And soon, it was reported
"Hannah a son hath borne;"
And she, was now exalted,
Who did so lately mourn.
"Samuel," she said, "shall be his name
" 'Asked of the Lord,' from Him he came."
- 13 She waited till she'd weaned him,
Then kept her promised word,

Which was, she would present him
At Shiloh, to the Lord,
And when she came to Eli there,
She gave him, as her *answered prayer*.

14 The Lord the child accepted :—
And we shall shortly see,
By him were represented,
Things that should after be :—
In Hannah's song we also trace
The dawning of a day of grace.

15 Her heart, in bitter sadness,
Had prayed unto the Lord,
And now in all its gladness,
She sounds His praise abroad ;
And Shiloh had not heard for long,
The echo of so sweet a song.

16 So strangely God upraises
The humble ones of earth,
That Hannah sang the praises
Of Him, of highest birth.
In sacred prophecy she spoke ;
The Spirit's fire her numbers woke.

17 Then, having done their mission,
His parents both went home,
With Eli's blessing on them
For this their precious loan—

Who took the child, and let him be
Partaker of his ministry.

18 But, Eli was offending
Against the God above ;
Himself no ill intending,
Did not his sons reprove ;
And, " Nay 'tis wrong " was all he said,
When wrath was lighting on their head.

19 And soon, an awful message
Was sent him from the Lord,—
A warning, and a presage,
He meant it should afford :
But, Eli was not roused the more,
He went on just as heretofore.

20 Now Samuel, who was growing
In stature and in grace,
Did all at Eli's showing,
Within the sacred place ;
But, he as yet knew not the Lord,
Nor could he recognise His word.

21 —The lamp had not gone out yet,
God's holy place within ;
Darkness was creeping o'er it,
And Eli's eyes were dim ;
When God called " Samuel " by name,
And straight the child to Eli came.

- 22 Thrice, was the call repeated,
 Ere Samuel knew the Lord ;—
 But, when he did, intreated
 To hear his sacred word :—
 And God did then a curse denounce
 On Eli and his sinful house.
- 23 Eli, the following morning,
 Adjured him all to tell,—
 And solemn was the warning
 When from a child it fell !
 Guilty at last the old man stood,
 And owned the sentence 'gainst him good.
- 24 Thus Samuel was established
 A prophet of the Lord ;
 And soon the news was published,
 Through Israel all abroad :—
 Some glory, therefore, lingered yet
 On Shiloh, ere its sun was set !

[Verse 1] Le. 8-9 — [Verse 2] Le. 10 - Nu. 3. 1..4 — [Verse 3] Nu. 20. 23..
 29 - Ex. 6. 25 - Nu. 31. 6 - Jos. 22. 13 - 24. 23 - Ju. 20. 27, 28 — [Verse 16] Lu. 1.
 46..55.

THE TAKING OF THE ARK.

1 SAMUEL IV. TO VII.

- 1 THE Prophet hath spoken, and Israel hath heard;
But, alas! they have no discerning,
They doubtingly listen to God's Holy Word,
Their hearts to their idols still turning.
- 2 Hark! 'tis the battle cry! Who is the foe,
That Israel would now be meeting?
'Tis against the Philistine's host that they go;
And as quickly are seen retreating.
- 3 And Israel is smitten, and four thousand fall!
'Twas just what might be expected,—
The Lord was not sought for, nor cared for at all,
Or He had His people protected.
- 4 What a lesson is taught us by what they next did!
A lesson, 'tis well to remember,
That God can accept only what He has bid:—
This right He will never surrender.
- 5 The Ark was most holy, and when in the place
That God had prepared it to stand in,
'Twas the home of His presence,—His footstool of
grace,—
The spot where His people might find Him.

- 6 But God is a Spirit : this Israel forgot,
 Confounding *the Ark* with JEHOVAH !
And oh ! how they shouted, when this they had got ;
 Though no glory was hovering over.
- 7 They saw not its meaning, they felt not its grace ;
 'Twas a plan of their own devising ;
And defeated hopes were the certain disgrace
 They had, for God's worship despising.
- 8 And whose were the impious feet, which thus dared
 To enter the Holy of Holies ?—
'Twas the two sons of Eli together, who shared
 This crown of their sins and their follies.
- 9 —Idolatry,—Popery, both,—in our day,
 Are the same as Israel's sin then,
To *the bread and the wine*, now, they reverence
 pay,
 As if the Lord's body were in them.
- 10 And so, false religion is ever the same,
 'Tis the *Ark* without the *glory*.
Men call it by many a specious name.—
 But return we again to the story.
- 11 Observe now that old man who sits by the way,—
 'Tis Eli, who there is watching ;
He waits to know the result of the day ;
 And his ear seems the tidings catching.

- 12 Let us stand beside him : the messenger hastes !
He is near and nearer drawing,
(It concerns us too,—all the Bible relates,
Was writ for our counsel and warning.)
- 13 “ The Philistines conquer ! and Israel have fled,
“ A slaughter their ranks has shaken !
“ Thy two sons, Hophni and Phinehas are dead !
“ And the Ark of God is taken ! ”
- 14 The funeral dirge of sin’s certain knell,
Had hardly reached his ear, when
The poor old man from his way-side seat fell,
And broke his neck, and died then !
- 15 Nor was this the whole, for Phineas’s wife
Being told the doleful story,
Her poor broken heart lost its hold on life,
She faded with Israel’s glory !
- 16 She had borne a son, and was sinking in death,
They could scarcely her powers awaken,
But “ Ichabod ” sighed out her dying breath,
“ Is his name,—for the Ark is taken ! ”
- 17 Such is the record the Scripture has given,
Of those who depart from their God ;
So Adam and Eve were from Paradise driven,
For the same disregard of His word.—

- 18 But we follow the Ark : ah ! where is it gone ?
 To Philistia's land it is carried ;—
 And was it their sport, and their jeer, and their scorn,
 The seven months in their land that it tarried ?
- 19 No, they brought it to Ashdod, they thought it should
 grace,
 As a trophy, the house of their Dagon,—
 But lo ! down before it he fell on his face,
 His stump there it lay, with no head on !
- 20 But they lifted him up from the ground where he lay,
 And redoubled their acts of devotion ;
 For he that records it, declares, to that day,
 That no one his threshold would tread on !
- 21 But the wrath of the Lord, too, had fallen so sore
 On the men of the city of Ashdod,
 They said thus, “ God's Ark here shall tarry no more,
 “ His hand is on us and our god ! ”
- 22 So they sent it to Gath ; but Gath also shared
 In all that on Ashdod had fallen,
 So, fearing that not even one would be spared,
 They carried the Ark on to Ekron.
- 23 But the Ekronites cried out at seeing it come,
 And Philistia was all in amaze,
 And they settled that nothing for them could be done,
 But to send the Ark home to its place.

- 24 “ And how shall we send it, and what shall we pay ?”

Was Philistia's next consultation,
We will do it, they said, if we can in a way
That shall show, what has troubled the nation.

- 25 So in sending it home, they yoked two milch kine,
To a cart ; with their gifts ; well knowing,
That a power above must those cattle incline,
Away from their young to be going.

- 26 But, lowing, they went on ; the straight direct road,
Away from their calves, to Bethshemesh ;
For their Maker it was, who was Israel's God,
And His will they were made to accomplish.

- 27 Now the men of the city were reaping their wheat,
In the valley, when first they observed it
Coming back all alone ; so they hastened to meet,
And with mighty rejoicings received it.

- 28 Five lords of Philistia had come all the way,
Till the Ark entered Israel's border ;
There they stood to observe, but returned the same day,
When all was received in due order.

- 29 The men of Bethshemesh were Levites by birth,
Now, say who would not have expected,
That, descended from Aaron, of all men on earth,
The Ark would by them be respected.

- 30 No, even this "City of Priests," had so gone
From the worship and fear of Jehovah,
That there, where his jealousy should have been
known,
They ventured the Ark to uncover.
- 31 And there fifty thousand and seventy fell,
For an act of impiety smitten,
'Tis the way God has chosen His nature to tell :—
For our sakes the Scriptures are written.
- 32 Let us follow the Ark, for not long did it rest
In the place that had hailed it with gladness ;
For, a terror of *God* had these people imprest,
While 'twas *sin* was the cause of their sadness.
- 33 Did it go back to Shiloh ? no never again
To Ephraim,—the Ark they did carry :—
But for twenty long years of desertion and pain,
It did with Abinadab tarry.
- 34 No Urim, no Thummim, no High Priest : but, mark,
All Israel their error repented,
And Samuel hears now, that after the Ark,
And after the LORD, they lamented.
- 35 Yes, now he steps forth in their desolate need,
As one whom the Lord had anointed
To stand in the gap, and with Him intercede,
In the failure of all He'd appointed.

- 36 With holy authority hear him declare,
That 'tis vainly the Lord they are seeking,
If they keep their strange gods, and permit them to
share
The glory the Lord should be reaping.
- 37 They answer his summons, they put them away ;
Draw water and pour it out, knowing,
That as water thus spilt on the ground, so were they
For Samuel their sin had been showing.
- 38 But their enemies hear the report that they meet,
To be prayed for, by Samuel their prophet ;
And, determined at once all such plans to defeat,
They summon an army to stop it.
- 39 So, Satan is ever alert, when he hears
Poor sinners the Saviour are seeking ;
And musters his forces, to fill them with fears,
To hinder so precious a meeting.
- 40 But Samuel offered a lamb, and then cried
To the Lord, who by this was intreated ;
For with mighty thunders He quickly replied,
And Philistia's host was defeated.
- 41 Then Samuel set a memorial a stone,
And called its name " Ebenezer,"
That Israel in after time might be shown,
The help of the Lord at Mizpeh.

- 42 To strengthen poor sinners whom Satan withstands,
 This record of mercy is given ;
 "THE LAMB" has been slain, and the "Advocate"
 stands
 To plead for their cause too, in heaven.
- 43 So Samuel was Judge, and Prophet, and Priest ;
 These characters all uniting ;—
 And the coasts of Israel were greatly increased,
 While beneath his guidance fighting.

[Verse 1] Is. 5. 20..25 - 2 Ti. 3. 7 — [Verse 3] De. 28. 15, 25 — [Verse 4] Ex. 25. 9, 40 - De. 4. 2 - 12. 32 — [Verse 5] Ex. 25. 10..23 — [Verse 6] De. 4. 14, 15 - John 4. 24 — [Verse 8] Le. 24. 2, 12..16 — [Verses 9 and 10] 2 Ti. 3. 1, 2, 5 - 1 Ti. 4. 1..3 — [Verse 12] 2 Ti. 3. 16, 17 — [Verse 14] Ro. 6. 23 - Ge. 2. 17 — [Verse 17] Ge. 3. 24 — [Verse 28] De. 32. 28..31 — [Verse 29] Jos. 21. 8..16 — [Verse 34] Le. 8. 8 - Ex. 28. 30 — [Verse 35] 1 Sa. 3. 19..21 — [Verse 36] Is. 1. 1..30 — [Verse 39] 1 Pe. 5. 8 — [Verse 40] 1 Sa. 2. 10 — [Verse 42] John 1. 29 - Re. 5. 6, 8, 12, 13 - 13. 8 - 1 John 2. 1.

ADVERTISEMENT.

THE Completion of the Old Testament is intended to follow, should the reception of the present Volume justify the publication.











